

The office

and dutie of an husband,
made by the excellēt phi-
losopher *Lodouicus Vives*,
and translated into Eng-
lyshe by Thomas
Paynell.

Printed at London
in Pouls Churcheyarde, by
John Cawood, prynter
unto the Quenes
highnes.

*Cum priuilegio ad imprimen-
dum solum.*

THE OFFICE

OF THE

SECRETARY

OF THE

NAVY

OF THE

NAVY

OF THE

NAVY

OF THE

NAVY

OF THE

OF THE

OF THE

To the

ryghte worshipfull Syr An-
tony Browne knyght, Thomas
Baptyll whiche helth and
prosperitye.



Do peruse, and
by dayly experi-
ence do understand
most worshipfull
Baptyll how do
true; and also fore-
decreased and beg-
ged in the election
and choise of their
somes: and howe

uncuriously and diligently they do live and
intreate them; that of equitie and righte
shoulde be most favourably and pleasantly
bled and rewarded. For why? what thing
shoulde a man love or intreate more intimately
or more tenderly, then his owne wyfe, that
is to say, his owne fleshe and bloud; the
whiche no man receyve be very blacche
and beasty, and of slight to mislike, hate,
or in any manner of wise abhorre. But yet
how these wofull wemen are handled,
and of their owne husbands intordored,
contemned, abhorred, yea; and oftentimes
without cause relected, I resorte me unto
the gentle reader of this booke: the which

Corin.
vii.

The Epistle.

yf ye have anye sparcke of wytt or reason,
 shall easily conceaue this thyng to be true,
 and the vndiscrete electio and choyse of the
 wyse to be the onely and original sprynge
 and occasion therof. For in thys our tyme,
 a tyme (I saye) mooste dumerable, menne
 choose not their wyues for their honestie
 and vertue, but for their intylinge beautie:
 not for theyr civile and womanly maners,
 but for theyr possessions and ryches: not to
 ppoerate and byryng forth children to the
 prayse and laude of God, but for carnall
 lust and pleasure: not to be well and pertu-
 cularly occupied at home, but ydell and wan-
 ton to spende the tyme abroad: not to be
 godly, but worldly: not to be humble and
 myght, but to be proud and haughty: not to
 regard theyr husbandes honestie, household,
 and panyte, but theyr owne lustes and so-
 laces: wherein is the cause then of theyr
 forsaunge and geare, but onely in the
 vndiscrete election and choyse of theyr
 wyues: and because they doo not, when
 they have them, informe them godly, and
 vertuouslye, instructe them: for of whome
 shulde they be instructed and taughte, but
 of theyr owne husbandes. But peradventure
 ye wyl say, we are not learned, nor we have
 not redde at any tyme howe to choose them,
 and howe to teache them. We knowe not.
 In asmuche therefore as I knowe perceaue
 and knowe, that ye can not for lacke of ex-
 perience and knowledg seeke the cause that
 ignorancer is the roote of suche synner and
 supill choyse of yowre wyues, and the cause
 of yowr

1. Cor.
 xliij.

The Epistle.

of yourre so greate debate and stryfe. I have translated this excellent and fyne peace of woorkes of Master Iulius a Philosopher moost famous, the which doth teache men, howe to choose theyr wyues, howe to loue and to intreate them, how and where with to instruct them, howe to asape and leuely to apparell them, howe to chasten and correcte them, howe in theyr absence, and in theyr age to vse them: and at theyr departyng vnto god, howe to leaue them. And on the other syde, it teacheth your wyues howe to feare and to honour god, howe to loue, obey, and serue theyr husbandes, how to bynge vp and nourter theyr chyldren, howe to haue an eye to theyr husbandes honestie and profyte, whether they shoulde be learned or no, what auctors they shoulde reade, what company they shoulde haunte and anoyde, howe to kepe theyr howses in good repute, and them selues cleane and vndefiled. O how excellent then, and how profitable a booke is this, for the welthe bothe of man and woman, & moche worthy to be redde of all chryistians, and of those, whych desire and seke to lyue quietly in matrimony, & ioyfully in this transitorye vale and dungen of al misery. Reade it therfore at your leasure mooste worshypfull syr, but yet with iudgement I pray you: for as it is a woork mooste meete and convenient for al that maye mary, so it is for your maiestershyppe mooste frutefull, & considerynge your present estate and condition, mooste needefull. For who can be circumspect ynoughe

The Epistle.

Mar. x
Luc.
xvi.

ynoughe in the election and choysse of her,
whome a man cannot electe by gods lawe,
till death them departe, nor yet refuse, but
for fornication, nor at no tyme (she beyng
alyne) mary any other withoute the spot
and blemishe of adulteri. Counsell therfore
wyth Mayster Lucas, howe to choose a
wyfe, and choose her, that feareth god, and
wyll be obedient and refoymable, and suche
a one, as shall geue no occasion of breache,
or of diuorcement, the whiche (O worde) is
nothyng in these oure dayes regarded: for
why: to haue many wyues at once, or to re-
fuse her by some cautell or false interpreta-
tion of gods moste holy worde, that mys-
keth, is at this present but (as men call it)
a shifte of delciance. O heauē, O earthe: but
who am I that goeth aboute to counsell
you so prudent a man, so well learned, so
circumspecte in all thynges: and that hath
a forhande proued the course and trace of
matrimony, howe godly & pleasant a thinge
it is, if the parties be of one accord & minde,
and in Christes true religion of one fayth &
opinion. But let the noble orator Mayster
Lucas be almens guyde and counsailer in
this weyghy mater. And in such lyke be-
ware of temerarious hastynesse, nor belcue
not euery yonge and lyght counseller: for
after light credence, commeth heauy repen-
taunce. Thus god preserve your mayster
shyppe, moste humbly desyringe the same,
to accept this my rude translation in good
parte, and as a token and a pledge of my vn-
fayned and cordiall loue to youwarden.

¶ Of

The office and duetie

Of the office and duetie of an husbände.



It seemed vnto
the auctour of
nature, when
he layd foun-
dation of the
ages and time
that was to come, that all
suche beastes, which were sub-
iecte vnto sicknesses & death,
should at one generation and
birth bringe forth but fewe
youngelynges, to the ende their
generation might encrease, &
endure for ever, & that they
of a litle beginninge mighte
multiplie and arise vnto an in-
finite multitude, and of mor-
tal thinges obtayne, as it we-
re an immortalitie. But also
ther beastes do indifferently

A. iiii,

(with)

The office and vntie

(without any order or lawe)
obeye nature, and geue them
selues vnto procreation. And
this is, as it were an vniuer-
sal lawe; wherevnto we do
perceave and see, that al ma-
ner of beastes do willingly o-
beie, although there be among
these, that live in societie, and
obserue the holines of matri-
mony so vnderstandly, & they
may well instruct and teache
many thousandes of men the
chastitie, the charitie, & sayth,
the maner, and the qualitie of
matrimony, and in this num-
ber are swannes, turtle do-
ues, crowes, and doves. But
man beyng borne to lyue in
company, and in the commu-
nion of lyfe, was bounde by
the auctoure of nature wyth
more exact and streyghter la-
wes

The be-
ginning
of matri-
mony.

Of an husbande.

boes of matrimonye. No; he
would not, that man butem-
perately shoulde medle with
manye women, nor that the
woman shoulde submitte her
selfe to many men. Therfore
he bownde them together in
lawfull mariage, and deliue-
red her vnto the man, not on-
ly for generations sake, but al-
so for the societie and fellow-
shippe of life. And this is it, & **Gene. ij**
Moses doth saye in Genesis,
that the prudent and wise ma-
ker of the worlde sayde: It is
not good, that man shoulde be
alone, let vs make him a helpe
lyke vnto him selfe. And how
manye vtilities and profites
do spryng and yssue of matri-
mony. First as all controuer-
sies & debates are remoued
and do cease amōg men, whē

A, v. lan

The vti-
lities of
matrimo-
nye.

lādes be occupied & possessed,
& by the power of þ law graū-
ted & stabliſhed : eue ſo when
þ womā is lawfully married, al
ſuch cōtentioſ do ceaſe, which
certaynly wold haue growen
among men, yf women were
cōmon. for ſome woulde de-
ſire thoſe that were beauti-
ful and fayre, & ſuche as were
moſt mighty and moſte in
pobye, wold iugde at thinges
to be as a reward of their for-
titude and ſtrength, in theyr
pobye and dominion. And he
that aſſayde her, woulde as
though he had taken poſſeſſi-
on, ſtrongly reſiſt, and fyghte
for her, as for his owne wiſe,
wherebpon ſhuld ariſe enuy,
hatred and debate. And man,
the which (yf he folow his na-
tural affection and appetite)
is

Of an husbando

is a proud, a fcarce, and a desirous beast to be reuēged, shal finde manye wayes to accomplishe his luste, and to ensue a reuenge, that he interprete th to be an iniury, and shall associate and gather manye vnto him, eyther for feare, or by some benefite inticed, whereby parttakings & factions shuld fyrst beyle, and afterwarde warre; and cruell battayle, both at home and abroad, as olde auctours do repute to haue chaunced for women rauished, as for Helen Lacona, Tindarus and Leda's daughter, and for Lucretia and Virginia Romaines. And through Caua Juliā's daughter, we lost Spayne. In Englande king Henry the second was driven out of his realme by his sonne,

warre
through
women.

King
Henry the
second

sonne, for after þ he had bene
longe in loue with Philippes
the frenche kinges sister, and
that she was sente into Eng-
land, & married vnto him, his
father being in loue with his
saye daughter in lawe, bys
sonne making warre in Scot-
land, deflowred her. The yong
woman at the firste comynge
home of her husband, opened
vnto him, what had chaunced
and being moued therewith,
druue out his father, & occupi-
ed the kingdome. I let passe
those thinges, that Plutarke
doth write in hys booke of lo-
uely narratiōs. Woulde god
there were not so many exā-
ples as geue occasions to eue-
ry man to write, both of prin-
ces, & priuate persons, howe
great contention and debate
letcherp

letcher ye hath caused. Thys
 was to manne a man & waye
 & occasion to ouerturne king
 domes & families. & of greate
 and bitter perils and calami-
 ties among all nations. But
 god the inuenter of matrimo-
 ny. & moste prouident father.
 hauing pitie & compassion vpon
 mankind. hath put a measure
 to this immoderate luxuri-
 ounes. pryncinge the lawe of
 matrimony not in paper on-
 ly. but in every mans heart.
 In the which matrimony he
 hath geuen to al nations (not
 onely to those. the which thro-
 rough humanitie & good les-
 ters are instructed with ri-
 tes and ciuile customes. but
 also to ferece and barbarous
 nations. beyng farre from all
 good education and customs)

The office and due tie

so greate beneuolence & cha-
ritie, & they which are married
induced through loue, will not
leane nor change their mates
& whē there is no loue, Ham-
fannes hath take place, so &
there is no man so farre fro &
vnderstanding of mā, & is ig-
norant, & to be a thyng molle
scelerate, & worthy to be ha-
ted & punished, to leane, or to
embrace any other, as lōg as
matrimonye induceth. And
what a comoditie is the wife
vnto & husbād, in ordering of
hys house, & in gouerning of
hys familie & howsholde: by
this titles are edified & buyl-
ded. And he cometh, euen as
god sayth, into her husbādes
house, as an helper lyke vnto
him self, & as a sure companion
continue vnto the ende of
her life, a partetaker of mirth

Gen. ij.

A heauines, & mother of theire
common childzen, the whiche
kepeth hys goodes as her
owne, thinkinge none other
goodes to be hers but those,
& kepeth the to leaue them to
her childzen, the which she lo-
ueth as her selfe. It cannot
be spoken, from how great a
burden, & molestiousnes the
mind of man is lightned ther
by, the which for the worthi-
nes & dignitie thereof, shoulde
not be molested with such in-
ferioure cares. But yet I
knowe not, whether all these
thinges may be compared with
the education & bringing up
of childzen, for surely by ces-
sayn & true matrimony, they
are redeemed & taken for oure
owne childre, to be by they be
unto vs the more dearely be-
loued

The edu-
cation of
childzen

loured: And charitie willet
 them to be nourished; and fa-
 shioned vnto al kind of huma-
 nitie and vertue, not only in
 diligence and cure, but in
 al sollicitude and angrie. Al
 other brastres, after that the
 Dame hath nourished them,
 and that they are once come
 to a certayne bygnesse, be of
 matuse so instructed & taught
 that they leaue theyr Dame
 for euer, beyng sufficiente &
 nough of them selves to shift
 for theyr lyuynge, and to de-
 fend thei lyue, & one na-
 turally not beyng better nor
 wiser then the other, nor the
 p pōg do knowe pōg & name
 no more, nor p Dame p pōg.
 But as man hath of his ma-
 tier, & that by a certayne sin-
 gular benefite, most excellent.
 reason

and so
 to the
 end

reason, and figure of mynde:
euē so he hath througe sinne
corrupted þe seede of vertue,
& obserued the lyghte of hys
wyt & vnderstandynge. And
if he do stande and folow the
wayes of his affectiōs, he shal
so abace him selfe, that he shal
become seruante vnto synne
now receaued, & beyng geuen
therevnto, how great a beast
of a man (a cruell thyng to be
spoken) shal he be made then.
what obscuritie & darckenes
shal grow in him: how vnlike
& how farre of shal he be then
frō his originall beginning.
This obscuritie of mynd and
darckenes throughe doctrine
& learnynge maye be cast of,
and clarified, and the euyll
inclination thereof by good
maners & customes amēded.

But this our corrupte & defiled nature hath need of solicitude, tyme, labour, & diligence, yea and occasions must be taried for vntyll it grow, vntill it may better perceaue and vnderstand his admonisher, and vntyll it wyll heare and be admonished. And now and then we muste Delay and Dissemble such vices & fautes & reserue them vntil another tyme, that they may be taken a waye and remoued without any daunger or peryll. Nor it is not sufficiēt to warne hym once or twyce, but often, & now & then he must be reprehended & corrected, & sometimes flattered, mynglyng p̄swete with p̄ sower. And what ende shall there be at laste of reformynge this beaste

Of an husbnde.

beast so euill & so brutishe, the
which doth so oftentimes (eue
of it selfe) returne & fall into
this filthines. Who woulde
take such endles & dayly renu
ing paines and labours, yf he
thought not the childre to be
his owne. and yet he taketh
these paynes with those, the
which he trusteth & beleueth
to be his by lawfull mariage,
furthermore the loue of the
parentes doth redounde vn
to their children, & augmen
teth their loue & charitie to
wardes the, as hatred dothe
diminish & extinguish the same,
as the fabelles do declare of
Medea, the whiche, after she
perceaued, that Jason had forsa
ken her, being moued with
envie, & prouoked with a cer
taine bitter hatred agaynst
B. ii. her

Euobar
dus.

her husbände, murdred her
owne childre. And Euphardus
hated his sonne Nero, & which
was Emperoure, because he
had childre by Agrippa, & fear-
ee & cruel woman. And & loue
of the husband & wife towar-
des theit childre, doth fortify
& strengthen the loue bitwixt
thē selues: for he loueth his e-
qual, as & wife herein is, whē
she loueth her childre, whiche
are deare vnto their father,
as her husband doth, whence
they haue a double loue, and
strēgthe betwixt thē selues,
& another bending from thei
children, for we loue those, &
loue the thinges, whiche are
deare vnto vs. Therefore for
thers hauing good affectiō
mind vnto their children, re-
ceiue thē, & after their possibi-

Wise & riches do nourishe the,
teache the, drawe the fro vice
represse their affections, and
stirreth up the force & strenght
of their reason & iudgement,
to the ende they shuld vse it. &
eal other powres shuld prin-
cipally as vnto a quene obeye
but out. And yet beyng thus
instructed, they leaue the not
so, nor cast the not of, nor de-
part not from them, as other
beastes do, but defend them,
embrace the, & after they pos-
sibilitie adorne the, nourishe
them, & helpe the. Nor this
beneuolence doth not subsiste
in the onelye, but stret-
cheth forth vnto the sonne &
doughter in law, affines and
kinfolke, whereof great amitie
& reconciliacions haue often-
times passed, and cities haue

Families

had the beginninge. This
 loue doth descende vnto bure
 heues and colins, and taketh
 care for the posteritie. And in
 that nature, which is partetaker
 of immortallitie, doth regard
 the eternitie, the which
 throughe generation shal en-
 sue & folowe. Wherby the
 house, the familie, & patrimo-
 nie, & parentage are constituta-
 ted & made, the name of the
 kindred, as it were the note &
 marke of a cerayne stocke re-
 mayning: & which family ge-
 ninge it telle to ydlenes and
 pride, is no other thinge, but
 the beginning of all flagitiou-
 nes & mischiefe, & for the same
 it so remaineth, shal neuer be
 without some mischiefe, cru-
 el, vnquiete, and vtolente op-
 pressor of other mens libertie
 the

The office and duetie

the which taking only a pride
of his name. sercheth to excel
al other trusting in honest ar
tes & knowledge. So on the
other side, it is a thing moste
beautifol, & the youth of that
familie or house maye haue a
certayn discipline & art of ho
neste liuinge, to be bled with
labode & prayse: & which their
parentes should deliuer vnto
thē from hande to hand with
their inheritance & name, as a
remembraunce of good wor
kes, with domestical and fami
liar exāples, to ensue & folow
the same. Who can declare &
great comodities of all those
things, the which by & gyfte
of god we haue obtayned to
ouertrane & finishe this lyfe
withal & we are farre gone
fro the rites and customes of
B. iij. beastes

One mā
one wife.

Ephc. v

beastes, & humanitie hath be-
wed her selfe garnished with
order, lawes, & discipline, the
whiche thinges shuld separate
& leade vs frō vice, & place vs
in the trade & way of all ver-
tue. One Eue was geuen to
one Adā, as one Church to
Christe, as the holie Apostle
dothe interpretate it to be a
great mystery, as pertepning
to Christ & his church. And
one man ought to be the hus-
band of one wife, as nature it
selfe doth saye: & as the lawe
of god better, then the law of
nature, & the true expositour
of the same dothe teache vs:
first by the cōposition of 2 bo-
dies, & by the maner of gene-
ration, the whiche by the em-
brasing of two bodies is ma-
de perfecte, but yet by a more
secrete

secrete misterie, for the loue of
two is best & without emula-
tion, for when two or mo doo
loue one thing, it is not with-
out enuy, for very hard it is,
if one shuld loue two equally,
or them, or els suffer it selfe to
be of the beloued, & of those
two if shall perseuer; if he is
best beloued, shal waite insolēt:
& proud, as victorious in bat-
taile, & the other not being so
wel accepted & beloued, shall
burne as overcome with sor-
row. & enuye his cotrimale &
fellowe in loue: for other he
would possesse the thing sene-
rally alone, or els be principat
in the possessiō therof: where
out shuld arise hatred, strife, &
trouble in the family, if which
thing the scarcenes of man is
some great tumulte & pertur-
bation

bation of thinges shuld cause,
 or els through the debilitie, &
 cōplayntes & inuportunitie of
 the woman, which hate none
 other weapons, trouble shuld
 encrease, a cause a mans life
 to be intollerable, not onely
 chafing noyse & then with his
 fellowe in lone as with a strā-
 pet, but also with her husband.
 This thing is not expediente
 for quietnes & pleasaunt tran-
 quillitie, the which shuld be
 at home & in the familie, wher
 vnto euery man defatigated,
 & with matters of the cōmon
 welth priuate or exterior bea-
 tied, do draw them selues as
 vnto some sure port or hauē.
 But yf quietnes be so vexed
 & disquieted at home, and all
 thinges troubled with hat-
 tred, where shal then y^e minde
 of

of man tost with so many care
full tempestes repose it selfe.
Truly a man had rather inha
bite among the litigious strif
fes of the law, among the te
pestes & surges of disputations
& in the ieopardies of peregr
inations, then to retorne home
to such an vnswete, vnlawful,
& bitter life. For in the amitie
and loue of many, the one be
holdeth & looketh vpon the o
ther, not al vpon one, as ser
uantes behold & looke vpon
their Lord and mayster. For
when two or thre behold one,
tis no amitie, but rivalitie, &
contention, or els a Dominion
of many vpon one, in the which
the king & estate, there is wont
to be enuy, hatred, & trouble.
When the fauour and loue of
al desired, inclineth to one al
one.

Gen. vij

one. And therefore at þe begin-
ninge, God gaue to one Cue,
one Adā, to be her Lord and
mayster. And beinge minded
to broowe the world, he cau-
sed certayne men & their wy-
ues to enter into the arke for
the conseruation & generati-
on of mankind. But the pre-
ceptes & comaundementes of
god do verie wel declare the
strength & force of nature, the
which beinge in vs corrupted
by the varietie of affectiones
leading vs to diuers & contra-
ry thinges, is by the celestiall
oracles & preceptes restored
agayne vnto hys integritie.
In Genesis Adā (as it were di-
uining) sayd, þe two men shuld
be in one fleſhe, vnto þe which
wordes the lord our god had
adde this, þe matrimony once
consumed

Gene. ij

Of an husbände.

consumed & made perfect, they
are no more two, but one mā
if it might evidently appeare,
that true matrimonie cā not
be betwene thre or foure, but
betwene two onelye. And as
oft as god him selfe speaketh
of matrimony, he neuer sayth
husbandes & wiues, but wiue
and husband. And the Apost-
le. S. Paul to auoyd fornicā-
tiō geueth counsel, that every
man shuld haue his wiue, but
he neuer sayeth hys wyues.
And truly whē the lord doth
inhibite, that men shuld not re-
fuse their wiues for any cause
except it be for fornication, he
forbiddeth the multitude of
wiues, for if he mary another
he calleth him an aduouterer.
Why shuld he be an aduoute-
rer, that marieth another, his
first

Note.

i. Cor.
vñ.

mar xix

Mar. x.

Luc.
xvi.

first boyle beinge yet alpure, yf
it were lawfull for him at one
tyme to haue manye wiues.
These be the lawes of nature
the which in very dede shuld
haue sufficed, yf oure maliti-
ousnes had lefte oure nature
pure and whole, as it came
fro the handes of his maker.
But being now violated thro-
rough vice, & inclininge vnto
malitiousnes, the age & time
y ensuing, found remedies for
this infirmitie, as it were cer-
tayne barres & Doores to re-
presse vice withal, y it creepe
no farther. For the worlde in
the fyrst encrease of mans ge-
neration, being yet but yong,
part of our old & rude elders
dyd dwel in caues, and parte
whē the citiees were buylded,
in houses, And at the begyn-
ning

Of an husbnde.

ginning the husband and the
wife kept house together, the
were children begotten and
borne, vnto the whiche there
arose an incredible loue, kind
led with the fyrebrand of na-
ture. These childre beyng of
age, married wiues to encreas-
se mākind withal, & their chil-
dre encreased, by whose mea-
nes the loue of the fathers
passe on vnto the sonne and
doughter in law, & frō thence
vnto theyr neues, & all these
coupled together by the selfe
same loue and charitie, remay-
ned in one house, beyng parta-
kers of one fyre, loue makyng
al thinges cōmon, or to speak
more truly one thing onelye.
But consanguinitie & affinity
crepte in a lytle further, & be-
yng many in nūber, wold not
Depart

The office and dnetie

Depart frō þ familpe, because
they of youth were broughte
vp together (for there is no
smeter thinge, then of childre
to haue bene conuersaunte &
acquaynted) & because they
were suche persons, whome
they loued as thē selues, they
could not be departed, except
they shuld haue bene sepe-
rated & drawen frō thē selues.
And although certayn of thē
were remoued & gone, as it
were to dwel in another pla-
ce, yet that notwithstandinge
they oftentimes returned vn
to theꝝ originall house, and
were most familiarly conuer-
saunt together. But suche as
were wyse, and by longe expe-
rience witty, perceauing that
chastitie through the feruent
nes, and heate of youth was
in

Of an husbande.

In great daunger, iudged that
such feruentnes & motions of
youth, ought by some religio
& lawes to be tained & repres-
sed, for vnto nature it appea-
red truely a thing most abho-
minable to mary other wyth
mother, nece, or Doughter, y
which thing Adā (nature not Gene. ̄
beyng yet corrupted) dyd suf-
ficiently ynough declare, whē
that he lokyng vpon his wife
sayd: Beholde now the bone
of my bones, & the flesch of my
fleshe, for this shall man leaue
both father and mother, the
which he wold not haue leste,
yf he might haue married her.
Necessitie & scarcenes of peo-
ple coupled brother & syster
together. But humanitie by
a litle & litle (the world being
somewhat more replenyshed)

C. i.

began

begā to despise & refuse þ̄ kind
of mariage, & manye nations
auoyded it by lawes, & by re-
ligion forbad, þ̄ ſuche as were
ſo nighe of cōſanguinitie and
kind, ſhould not marye toge-
ther: for it ſemed vnto thē vni-
mete, that any ſuch ſhould be
coupled together, and that al
ſuch mariages ſhuld be thou-
ghte inceſtious, agaynſte all
right, & by the auctoritie and
will of the ſuperiour inhibited,
for whether we beholde hu-
mayne thinges, the law, that
is the conſente of the citizing
forbiddeh them, or diuine
thinges, & the maiestie of god
forbiddeh thē, ſo it ſoloweth
that chaſtitie ſhuld be in ſaue-
garde within the walles and
houſes of thoſe, þ̄ are of con-
ſanguinitie, for it was ſuffici-
ent

ent ynough vnto the simplici-
tie and innocencye of oure el-
ders, to abstaine fro the thing
not wonte to be vled, vnto
whome it was ynough in ti-
mes paste to saye, I wil not O-
Quirites. But in the tyme
& age y folowed, they coulede
not be refrained fro mischief
no not wyth manye lawes,
threathinges, terrours, pry-
sons, nor yet wyth death, so
seble are we to goodnes, and
so strong & mightye agaynste
modestiousnes, nor we do no-
thing more coragiously, then
to disprayse & contemne ver-
tue. And forasmuche as there
is no beast, vnto whome con-
cord & beneuolence is so profi-
table, or so necessary to ioyne
amitie, & to amplifie loue and
charitie withal, as to man, it

is prouided (as Cicero & S. Augustine do write most notable) that menne shoulde take their wiues from other places, and their Doughters, theyr husbandes out of their families and houses, wherby great loue shoulde aryse & encrease, & by such bondes of affinitye, the one shuld greatlye fauour the other, cōsiderynge & therby great frendshyp and kynred shuld ensue & folowe, & that finally both gods lawe and mans shoulde make and knyt vp, as it were a knot of pietie & faythfull loue. And so it is come to passe, that charitie, which nature had sprynckled thozowout al humayne generation, was restrayned through the affections of the iniquitie of man vnto a feaw)

Of an husbände.

is now by the meanes of matrimony spread abroad, not in one or two houses only, but in cities, kinredes, & nations; by which throughe one sole marriage, haue bene reuoked from sharpe dissentions vnto louing and sweete agreement & concord. But how farre it is lawfull or vnlawfull to procede in these thynges by the ciuill & canon lawe defined, it is not to be disputed vpon at this time, but hereafter we shall speake thereof, when that we by the helpe of Christe shall write of the common welthe. But when so great darcknes was in the soule of man, and in his wil so great iniquitie, & that corruption was encreased in man by his continuance of euill, it seemed good vnto
C. iij. god

Of the
great beneuolence
of God.

The office and duetie

god to restoze his worke, for
he sente his sonne, by whome
he made the world, to recon-
cile vs. after so great dissenti-
on & disoord, vnto the father,
and to be the clarifier of oure
darcknes, & an ensample of
woorkes and dedes of lyfe.
And he puttinge forthe hys
hande, lifted vp mankinde ly-
inge vpon the earth and wa-
loyng in mire, to looke vp in-
to heauen, and to be partaker
of the light thereof. And al-
though he hadde blowen hys
trompet, all they that hearde
that celestiaall and heauenlye
voyce, contemning and lea-
uing all other thinges apart,
dyd tye them towarde so
great and so excellent a bea-
titude for them and for all o-
ther prepared. For they per-
ceaued

Of an husbnde.

ceaured and sawe that all such
thynges as by humayne arte
wisdome, warre, or rycheffe
myght be obtayned and got-
ten, and all suche thynges as
were spoken of in the philo-
sophers scoles, were now of-
fered and geuen as it were in
to their handes more spee-
dely and more purely then e-
uer before, whereof there a-
rose an incredible heate and
feruentnes to folowe Christ,
his bloude beyng as yet euen
hoate, the whiche in such wise
& maner kindled their brestes
whome he touched, & the kin-
ges & princes of the gentiles
stode as they had bene ama-
sed, & the capitaynes of great
hostes w^{ch} such as by long expe-
rience & vse of thynges were
sage and wise, of whome in al

C.iiij. graue

grauē and weyghty matters
men asked counsell, & al other
learned men the which being
set in þe hyght of all humayne
thinges and nexte vnto god,
al other beyng vnder them,
perceaued þe all thynges with
greate myght & powre were
ouercomed by chrissten men.
Euery man marueiled, from
whence such force & strength
shulde come, wherewith so
many thousand hartes with
one accorde shulde desyre and
seke for one thinge, shuld con-
fesse one Christe, shuld speake
one thyng, and obtayne and
come to one ende. They ca-
red nether for mony nor yet
for their lyues, they sought
for no superiortie, they refu-
sed theyr owne houses, fami-
lies, parentes, kynnsolke, yea
and

Of an husbnde.

and theyꝝ owne wyues, that
nothyng myght let oꝝ hinder
theyꝝ course, on flacke the
victory ouer vice. and the vn-
hard reward of vertue. Noꝝ
they cared not foꝝ any impedi-
mentes oꝝ care dge ꝑ doubted
not to obtayne by this victoꝝi
suche infinite rewardeꝝ and
goodes. Noꝝ they had no
leasure in such celeritie of age
to think vꝑo any other thing,
beynge thus occupied and
rauiſhed wyth thys hyghe
thought and cogitation. But
this heat of pietie flowing vn-
to vs from Chꝛiſt, as it were
from ſome excellent fontaine,
is as careful foꝝ other, as it is
ſure & certayne of it ſelfe, and
is beautified & adozned with
ſingular prudence & wiſdom.
But the moꝝe that this heate

C. v.

is

The office and duetie

is kindled, the moze this wis-
dome doth shewe it selfe, & for
gettinge of it selfe, doth pro-
fite on her, yf that any thyng
may be lacking in such seruēt
and aboundant charitie. But
surely she hath situate and set
her selfe in a stedfaste and a
sure place, and beyng full of
hope, crieth oute, who shall
Ro. vii. separate vs from the charitie
of Christe. So then he labo-
reth for other, and not for
Gala. ii. him selfe, he sayeth not he ly-
ueth, but not he nowe, but
Christe lyueth in him. And so
he fulfilleth the commaunde-
mentes of Christ, that liueth
in him, and obeyeth vnto his
will, to ayde and prouide for
those, that Christe woulde it
shuld be prouided for, that is
for his flocke, for the which he
hath

hath not spared to offer by
his owne life. And therefore
when these pietifull maisters
and coadiutors of Chryste, do
remember, what the Lorde
answered, when he was de-
maunded of wiues, y some did
chasten them selues for the
kingdome of heauen sake, &
that none other coulde do
y, but only they vnto whome
the father of heauen gaue it,
Paule (leste that anye manne
through an vnwyle feruent-
nesse of folowynge, or coue-
tyng that God hath not geue
him, shuld vnwysely fall into
satans secret snares, y which
he layeth at y fete of those, y
hast the to y perfection of life)
Doth exhort the wisely to take
hede. & to prepare most effec-
tuous remedy, for y wherein
is moſte

mat xix

is most peoperdie, & to fortifie
þ part most strögly, where bu
to they do perceaue their ene
my most valiantly and moſte
ſtronglye to appoche. And
yet the ſelfeſame Paule (the
i. Cor. which with his enſample pro
vñ. uoketh vs eſteminge al other
thinges as vile, be ynge bare
and crucified to folowe bare
Chriſt and crucified) geueth
this counſell, þ better it were
to marve, then to burne, leſte
any man ſhould diſturbe tho
rough iniury any other māſ
peace or quietnes, or deſyle
him ſelfe with filthy thought
tes or dedes. And therefore
herbes and rootes are vſed
to be geuē vnto ſome as meat
& to other ſome as a medicine
ſo is matrimonye, the whiche
at the beginning was inuen
ted

Of an husbande.

red of god for the procreatio
of children, & is now vnto the
luxurious and incontinente
persō, as a remedy of so great
an euil. Let vs therfore take
this for a very fondation and
grounde . þ̄ matrimonye is a
lawful coniunction of one mā
and one wyfe, to liue in cōmu-
nion of lyfe together all the
Dayes of their liues.

what ma-
riage is.

Of the election & choyse of
a wyfe.



Neuer I doo
speake of the
choise of a wi-
fe, I muste re-
moue from þ̄
mind of those
whiche I do instruct & teache
that furre . wherewith they
chchose

choose not their wiues , but
 inuade the, they marve them
 not, but ravishe them, and des
 ceauē the, & cōtraye to theyr
 willes do take them. yf the
 woman were a certayn kynd
 of merchaundise , peraduen
 ture it shuld not seme so vnse
 bly by all maner of meanes &
 subteltye to obtayne her: for
 howe soeuer she were obtay
 ned, she woulde serue to that
 vse, but consyderyng þe now
 she shalbe his felow for euer,
 yf she loue him not (be she ne
 uer so fayre, nor neuer so bus
 dēed with riches, she shalbe
 continually molestious. And
 what a madnes were it, to be
 ginne suche a misterye of loue
 wth hatred: Loue is gottē by
 loue; by honestie & fidelitie, &
 not by violence. For a tyme
 perad

Of an husbāde.

peradventure thou mayst enioye her goodes, her beautie, & her parētage & kinred, but þ̃ shalt neuer enioy thy wyfe. Those thinges are best, whiche are most cōfozmable vnto nature, Adā did not rauish Eue, but receaued her, Delivered vnto him by god þ̃ father he gaue her not vnto him perforce, but þ̃ they wuld mutually loue one another, he dyue þ̃ one out of þ̃ other, & gaue thē like nature & fashion, to thintent that they oz euer they were maryed, shoulde seme and appeare to be one thyng, and not two. The iudgemēt of the mynde is the gouernoure of mans lyfe, the whiche yf it go not before all our dedes, we shall slide and fall into

Gene. 3

Into such greate peoperdieſs,
as we do ſe Daylye chaunce &
happen amonge men. They
do wel conſider, what thinge
they ſhould eate or Drinke,
but whome they do call vnto
their frendſhip, & cōmunion of
life (the which are much moze
hurtefull, or profitable then
meat) they care not. So they
do loue prepoſterouſlye, or e-
uer they know or iudge what
they do loue, the which erroz
dothe bynne vnto the lyfe of
man moze euil & moze miſfor-
tune then can be spokē, wher-
by ſo many and great frende-
ſhippes thzough cruel diffenti-
on are chaunged, & loue moſt
bituperiouſly & ſhāfully bro-
ken, the whiche ſuche men as
by nature and cuſtome could
not long endure and cōtinue
in

Of an husbnde.

in loue, had craftely begon &
vnwisely. They shuld first by
nature and with reason haue
indged, and then embraced y^e
thinge with loue, or with ha-
tred auoyded the same, the
whiche yf man ought to do in
choosynge of frendes, howe
much moze diligently ought
it to be done in the choyle of a
wife, the principal of al amitie
and frendshippe, whose name
among al other in beneuolēce
and loue is most dearest. Epi-
ctetus a philosopher, of y^e secte
of Stoickes, doth saye, that
euery thing hath his eare, so
that yf thou take holde there
at, thou mayst vse it most had
somely & comodiously. True
wisdome is, to knowe the na-
ture of euery thinge, and the
vse therof. Yf thou whē thou

D.i.

takest

The say-
inge of
Epictet-
us

The office and duetie

takest a wife, wouldest thynk
vpon thy childzen, and howe
thou mayeste liue with thy
wife, thou canste not lightlye
sayle in the choyle of her, the
whiche (as Xenophon Dothe
write in his Economica) ma-
keth very much for the felici-
tie or misery of mā. For how
much y more a thinge is vni-
ted & knit vnto man, so much
the more it may helpe him, yf
it be good, or hynder him, yf
it be euill. Those dānages &
hurtes (which are inwardly
in y body) are worse thē those
which are without: & those of
y soule, then those of y body:
& likewise menne do iudge of
those thinges, which are cal-
led good. But peraduenture it
shall appeare vnto some that
these thinges are not vniuer-
sallye

Of an husbände.

fally true, for vnto some the losse of their goodes is more thē þe losse of their helth. But this thing doeth not arise or happen of the treasure or monye it selfe, but because they perswade vnto them selues, & to loose theyr treasure is a thing intolerable, & therfore the goodes are not of more estimation, then is helth, but thaffection doth rule in thys thing. And therfore it semeth lesse to some to be dzeuen out of his kingdom, then to other some to loose a small portion of his patrimony. Some wil reuēge a word most cruelly, and some other wel buffeted and beaten wil not reuēge it at al. All these thinges do procede & come of þe soule, þe whiche as most inwardly layned

knit vnto man, hath moze power in him, then the bodye, yea (as Plato thinketh) then man him selfe. If it be then of so great importaunce, what maner of frende thou haue to liue comodiously or incomediously withal the whiche shall none otherwise dwell nor be in the selfe same chamber, bed, nor house with the, but that thou mayest make him of at thy pleasure how much moze then oughtest thou to take hede, when thou chooseth thee a wife, the which must continually be conuersant with the at thy table, in thy chamber, in bed, in thy secretes, and finally in thy heart and breste. If thou go from home, thou dost commit thy house, thy familie, thy goodes, and thy chyl-

Dren

Of an husbnde.

Ozen of all other thinges the
most pleasaunt vnto her: We
is the last, that leaueth the at
thy departing, & the first that
receaueth thee at thy retur-
nyng, thou departest fro her
with swete embracementes &
kisses, and with swete kysles
and embracemētes We recea-
ueth thee, vnto her thou dis-
closest thy ioye and heauines.
It is an heauenlye lyfe to be
conuerlaunte & in companye
with those that a man dely-
teth in and loueth. But it is a
calamitie infernal to be strey-
ghted to se those thinges, y^e a
man doth hate, or to be in cō-
panye with those, that a man
woulde not be withail, and
yet can not be separated nor
depart from them. Of this co-
meth, as we do see in diuerse

An heauē
ly lyfe.

A calami-
tye infer-
nal,

D. iij. mari-

The office and due tie

mariages so greate ruine, so facinorous and filthy dedes, maymes, & murders, committed by such desperate persons, as they are loth to kepe & yet can not lawfully refuse nor leaue the. Therfore in marriage there are two wayes, & one leadeth a mā to miserie, the other to felicitie. In the beginning of these, thou must diligently deliberate & cōsult with thy selfe, as Prodigus the Sophist doth saye in the first booke of Zeniphons cōmentaris, & he caused Hercules to take any smēt, whether he shuld folow vice or vertue. And in asmuche as it is a matter of great weyght & importaūce, let it not be greuous vnto y reader to reade it. for it shall not greue me to Declare & open the thing moze copiously

Two
wayes in
marriage.

& clerely. And seing þ̄ electiō
 or choyle is nothinge els but
 to take a thing mete & cōue-
 nient to the ende it is prepa-
 red for, therfore euery one, þ̄
 must choole, ought to regard
 the end, & know what thinge
 is cōuenient for it. It is nede-
 ful also, þ̄ he be prudente and
 wise, for els he cā not dispose
 it, nor perceaue what is cōmo-
 dious & mete for þ̄ end. Nor
 wisdom is not obtayned nor
 gottē, but by the knowledge,
 vse, & experiēce of thinges, &
 not by folowing of þ̄ affectiōs
 the which do diminish mans
 iudgemēt. Ignorāūce & the
 troublesōnes of the mind is þ̄
 very cause, þ̄ yongmen iudge
 not thinges so wel, as old mē
 do, they knowe not the busi-
 nesse of mans lyfe, and beyng

Pong mē

but new and rawe in al thinges, they are sone Deceaued: & stir'd with affections theyr mindes by so obfusate and cloudye, that they can not see what is right, nor how thinges ought to be done and ordered. Therfore the yonge mā shuld leaue the care of this election to his parentes, y^e whiche haue better iudgement & are more free from the agitations and motions of al affections, then they are. And inasmuche as they do loue their childre exceedingly, they wold that their children shoulde be none otherwise couſeled, then theſelues, for the father (as it hath bene sundry times by manye examples Declared) Doth in a maner loue his child more, then he loueth hym selfe.

Of an husbände.

selfe. The yonge man muste take hede that folowynge the light iudgement of his owne affection & mind, he chaunge not a short Delectation & pleasure into a continuall repentaunce. We do learne by great & continuall vse & experience of thinges, & the secrete contractes of matrimonye made betwene those that be yong, are seldom fortunate & lucky, and feawe to be vnlucky that are made, and stablished by their frendes and parentes. All the old mariages of the Iewes and gentiles were made after this forme and maner. The parētes by theyr owne auctoritey did intreate and finish by the matter among them selues, nor it was not lawfull for their childre to dis-

Note.

The maner of the old mariages.

D. v. sent

sent or to go backe frō y^t thing
y^t their parentes had accōpli-
shed and done. And yet they
are to be admonished to haue
an eye and a diligent regard
in marying of their childzen,
y^t it may be to their great qui-
etnes, and that they (as much
as may be possible) may lyue
in iocunditye and pleasure.
They muste not haue before
their eyes these vayne & foo-
lish honours, nor the enui-
ous and vn sure power, nor y^t
vnquiete factions, nor riches
the which vnto olde men are
wont to be mozte acceptable:
for that were euen to brynge
vnto their childzen (whileste
they fulfill & accōplishe their
proper wil & affections) a mi-
serable and a wretched lyfe,
and a burden intolerable.
And

Of an husbnde.

And yf thou pzeare for thy
sonne nobilitie, riches, power
and dignitie to serue thy cō-
moditie withal, what other
thing is that, then to vse thy
chylde, as an instrumente of
thy cupiditie and pleasure,
not doubting to cast thy child
into such a deuourynge euill
to faciate and fulfil thy filthy
desire withal, that he shal not
be able to beare it withoute
cursyng the, both pziuately &
apertly. But yf there be any,
whether he be olde oz yong,
that of hym selfe doth not per-
ceauie, what thys thyng mea-
neth, let him counsell with his
very frendes and other that
are prudēt & wise. Nor at no
time he must consente to the
opinion of þ cōmon people, &
specially in this deliberation
of choosing

The cō=
mō pco=
ple.

choosing of a wife, the which
is the foundatiō of the whole
life of mā. Is there any thing
more out of tune, more vnfa=
uerry, or more without shape,
then the bulgare and cōmon
people, called of those that are
wise, a beast of many heades.
And whoso foloweth y^e same,
must nedes be (as it is it self)
inwzapped with many euils,
& liue as it doth a most wret=
ched life. What wisdom can
be there, where affections be
vehement & readye at the cō=
maundemētes of ignoraūce.
What a thing shuld it be, that
he (the whiche by choosing of
an euil wife is most vnfortu=
nateste) shoulde desire me to
choose as he did, to what end
shuld this thinge come, but y^e
I shoulde intricate my selfe wth
lyke

Of an husbande.

like misery, and that he by my
cōplayntes shuld defend hys
faute thzoughe the societie &
fellowshyp of my mischaunce
oz take some cōfort of his mis-
fortune, cōsideringe the same
to be cōmon with other. But
let him choole first, & shew me
that he liueth a swete and a
pleasaunt lyfe, and that he re-
penteth him not of his iudge-
ment, & then let him calyue by
his ensample to folow y same
trade of liuing. But yf he be
punished for his euill election
& choyse, let him shew me ra-
ther how to flee & auoyde the
daunger. If any thing other
by prayer, oz by bowe should
be asked of god, that is cōmo-
dious & profitable for mans
life, a good wife is chiefly to
be asked: the which shal make
that,

A good
wife.

The office and dnetie

**A good
wyfe.**

**An euill
wyfe.**

Note.

that, he is prosperous more
prosperous, & aduersiti more
easie. But an euill wyfe tho-
rough prosperitie waxeth ar-
rogant & proude, & in aduer-
sitie she looseth her courage,
so he both in welth & woo, she
is intolerable. And therfore
the frenche prouerbe is not
withoute a cause comended,
saying that he can not be wel
borne, that is not wel wiued.
Socrates doth say, he whoso de-
maundeth of God a wife, ry-
ches, or power, Demaundeth
as it were licence to playe at
dice, or to fight a battaile, for
the ende of those thinges are
uncertayne. If a man aske a
good woman. the successe &
ende therof is certayn, & ge-
uen of god vnto man, as a sin-
guler great gifte, as Salomon
bea-

Of an husbands.

beareth witnes in his wo^r
uerbes, saying: House & heri
tage may a man haue by the
inheritaunce of hys elders,
but a wyse woman is the pro
per gift of god. Iesus the sonne
of Syrach sayeth: A good and
a vertuose womanne is a
good gyft, & shalbe geueⁿ vn
to her husband, and to those
that feare god for a good por
tion. But to thintent that e
uery mā may know, what he
shuld looke to haue of a womā
or euer he choose her, I haue
determined wth fewe wordes
to describe the nature of a
womanne, to thende that no
man lokynge to haue of her
thynges impossible shoulde
be deceaued. A man doth cō
siste of two thynges, y^e soule
and the bodye.

Proue.
xix.

Ecclesi.
xxvi.

In

The nature of man.

In þe soule there is as it were two partes: þe superior wherin is iudgement, counsell and reason, the which is called the mind. The inferior part is, in the which are the motions & perturbations, the which the Grekes cal Pathi. The affections do growe of opinions, the which are more in one, the in another after the disposition, the customes & bsaunce of the bodye, age, helth, maner, vse of liuing, time & place: the which do chaunge and moue the disposition of the bodye, & consequently do worke in that part of the soule, that is annexed vnto the body. the which we cal the inferior parte, and therefore the affections, as þe persuasions of thinges & opinions be, are common to al ages

Of an husbnde.

ges. But yet some of the are
of more power in man, then
in woman, & contrarie wyse
in woman, then in man. After
the nature hath cast the seede of
man into the motherly & na-
tural place, it incorporateth
the same, and yf it find suffici-
ent heate, it bringeth forth a
man childe, yf not a woman.
So that when it wanteth the
most excellent, actiue, & liuely
qualitie, the woman remaineth
feble & weake, not onely
in humayne generation, but
also in all other proportion of
her kynd, and through suche
filthines as increaseth in her
(the which the feble heate that
is in her, is not sufficient nor
able to caste forth) she is lesse
of stature, & more sickly, then
other be, and of this by & by

The na-
ture of
women.

E. l.

yl

(yf she be not greate belkied)
 she suffreth her mēstrua : she
 is timorous also, for it is heat
 that encourageth the man, &
 maketh him bold and hardy,
 and through feare she is cow-
 tous, & taught secretly by na-
 ture: she knoweth her selfe to
 be feble, and needfull of many
 thinges, & busye about many
 trifles, & lyke vnto a ruinous
 house, that muste be vnderfet
 and bpholden wth manye
 smal proppes. And throughe
 feare she is full of suspicion, cō-
 playntes, enuious, and trou-
 bled with manye and diuerse
 thoughtes. And for lacke of
 expercience of thinges, of wil-
 doine, and of knowynge her
 owne debilitie, she thinketh
 continuallye that she shall be
 despised, and therfore in this
 feble

Of an husbnde.

feble and weake nature, anger, and a desire to be reuenged dothe kyndle as it were in flare continually. She loveth also to be gaye and well apparelled, because she wolde not be contemned, and as impotent and subiecte to all casualties on euerye syde: she doth seke wherevnto she may leane and staye her selfe. And thou shalt easely perceave, that certayne of them do attribute vnto glorie thynges of no estimation, as to haue some great man to her neighbour, or that some greate and myghtye prince dyd salute her, or call vnto her. I wyll not speake of these thynges, the whiche vnto many shoulde be sene to be mooste

C. ij.

strong

strongest are thoughte moſte
prezious, as of kinted, riches
beautie & frendes. Of þe ſelfe
ſame feare doth ſuperſtition
ariſe and growe, for as wyſ-
dome doth perſwade & moue
a manne to religion, ſo dothe
bayne feare leade a man to ſu-
perſtition. Manye womē are
full of wooꝝdes, partlye tho-
rough the varietie of though-
tes and affections, the which
as they ſuccede one another,
ſo they come vnto their myn-
des, and from thence vnto þe
mouth: partly by ſuſpition &
feare, leſt þe by holdyng theyꝝ
peace, they be not iudged ca-
pable, oz that thzoughe igno-
raunce they know not, what
they ſaye. All theſe foꝛeſayde
thinges are of nature, & not
of the women them ſelues, &
therfoꝛe

Of an husbnde.

therfore they are not onelye
found in women , but also in
such men, as other of nature,
or els by the first constitution
and making of the bodye, the
whiche can not be chaunged,
are woman like , or become
such through age, as childzen
and aged persons, or by soine
other casualtie or chaunce, as
they that are longe diseased
both in minde and bodye, nor
yet al women haue not these
faultes in lyke sorte & maner,
for there hath bene , & are yet
not a few, which are of a moze
stronge and constant mynde
then many men be. And ma-
ny such are spoken of among
the gentiles , as Cleobulina, **Constate**
Hypparchia, Diotima , Lucretia, **women.**
Cornelia graccorum, Portia, Che-
lia, and Sulpicia. And amonge
C. iij. vs

Catharine
the
queene of
England

vs there are innumerable
martires, vnto the whiche
nother Arhenes the talker, noz
Rome the conqueroure maye
be copared. Noz Chyrist wold
not that euen in our time we
should be without an exaple,
the whiche shulde flowe & de-
scend vnto our posteritie, left
and exhibited vnto vs by Ca-
tharine y^e Spaniard Quene
of Englande, and wyfe vnto
Kynge Henrype the eyghte of
moost famouse memozye, of
whome that maye be moze
truelye spoken of, then that,
that Valerius wyrteth of Lu-
crece, that there was in her fe-
minine bodye a mang hearte
by the erroz and faute of na-
ture. I am ashamed of my
selfe, and of al those that haue
redde so manye thynges.
when

Of an husbande.

When I behold that woman
so strongly to support & suffer
so manye and diuers aduersi-
ties, that there is not one (al-
though he were wel worthy
to be remembred & spoken of
among our elders, that with
such constancy of mynd hath
suffered cruel fortune, or could
so haue ruled flatterynge fe-
licitie, as she dyd. If suche in-
credible vertue hadde fortun-
ned then, when honor was
the rewarde of vertue, thys
woman had dusked the bright-
nesse of the Heroes, and as a
diuine thynge and a godlye
sente downe from heauen,
had bene prayed vnto in tem-
ples, although she lacke no te-
ples, for there can not be e-
rected vnto her a more am-
ple or a more magnificente

C.iiij. temple

The office and duetie

temple then that, the whiche
euery man among al nations
marueylinge at her vertues,
haue in theyr owne heartes
buiilded and erected. But
these things, the whiche are
nowe knowne vnto all men,
shal be hereafter worthelye &
Diligentelye Declared. These
things befoze reherſed we
re spoken to this intente, to
Declare that as man can not
be chaunged, noꝝ vitterly deli
uered of his affections, so let
no man hope to chaunge a wo
man fro her proper & natieue
nature: make her better he
may, but he shal neuer who
ly adnichilate her affections,
foꝝ as it is not in him to make
of a woman no woman, so it
is not in him to make of a mā
no man. And breuely to saye,
a man

Of an husbände.

a man shall be continuallye a
mā, that is, a feble beast, impo man.
tent, mutable, subiect vnto in-
firmities & affections, incly-
ninge to euill, the whiche by
learning may be amended, &
empayred by euill customes.
We must beare with these af-
fections in womē, as we beare
with them in other our fren-
des, except we do intende to
auoyde al cōpany, & liue soli-
tariouſly in wildernes. And
the affectiōs of womē oughte
moze reasonably to be suppo-
ted & borne withall, then the
affectiōs of men, the which
are scarce, & can hardly be ta-
med, or ruled, and thozoughe
a false spies of libertie, & whi-
che doth teache thē, they re-
fuse & disdainfully cast of the
brydle. But as women are
E. v. farre

farre more weaker then mā,
 so they are farre more meke
 and humble: therefore thou
 mayste brynge them vnder,
 and rule them other by man-
 ly power, or by sharpnes of
 witte, by wisdom, or by the
 longe vse and experience of
 thynges. And it is muche
 more greuous to suffre an e-
 uill mayster then an euill ser-
 uant. And truely a woman,
 seing that she is vnder the do-
 minion and power of manne,
 ought to be suche a one, nor
 we shoulde not mistruste, but
 that the diuine sapience hath
 touched all thynges strongly
 from one ende to another, &
 doth order them most louing-
 ly. The workes of God are
 wōderfull & worthy to be ho-
 nozed, no man can reprehend
 them,

Sa. viij.

Of an husbände.

them, for that were abhominable, nor no man shoulde so searche them, to iudge them, for that can not be done without great temeritie, or malicious impietie. Nor can not comprehend the inscrutable and great reason of gods counsel. But yet we see certayne thinges (as Paule sayeth) as it were in a glasse, the which do suffice to passe ouer this oure peregrination, of the whiche we may take a cōiecture, that man shuld not, will, nor wishe a woman to haue any other affections or conditiōs, although they might chaunge thē. For yf the woman were robust and strong, both of mind & body, howe could she suffre to be obediēte and subiect to him, & were no stronger then her

Note.

i. Cor.
xiij.

her selfe: would she not waere
insolent & proude, haupnge
in wil to rule both house and
houshold, & to striue peraduē
ture with her husbāde for þ
maistry: who could kepe su-
che a bold peace at home, but þ
she woulde be abroad: yf she
be prodigall, she will neuer
saue that her husbād gaineth
the which sauing is for a mā's
houshold, a thyng most neces-
sary. If she neglect or litle re-
gard small thinges, how shall
she kepe the instrumentes of
her house, þ whiche are made
of manye small peeces: howe
shall she kepe her housholde
stufte, among the whiche are
manye vile thinges worne,
destrued & brokē: who wold
take vpon him the office and
charges of a house: or the of-
fice

Of an husbände.

fice of a cooke & who woulde
nourishe & bring vp childre
what a tozment were it for a
man to do those thinges & a
man wold rather leaue all, &
dwel in a desert, then to dwel
in such misery and bondage.
The loquacitie of the woman
so it be with measure, is now
& then a pleasure vnto a man
weried with publike and pri-
uate matters, for the also she
learneth her childre to speak,
& other thinges conueniente
for that age. to the which the
nobilitie of man wolde not in-
cline. Furthermore she prepa-
reth and seeth, that all thyn-
ges be cleane and nete, the
which thing is not only com-
modious for the life of man &
profitable to refrethe his spy-
rites withal, but also for hyg
helth

**The lo-
quacitie
of women**

**Cleanli-
nesse,**

helth, the which is more (thē
can be wel expreste) offēded,
and noyed with vnclendly-
nes, nor that witte doth not
appeare to me to be cleane, &
is nourished amonge filthy-
nes. The enuy and emulation
that is among womē (so that
it excede not) doth so sharpen
their manifolde vertues and
qualities, and the domestical
diligence and custodpy of their
behauour, that they nother
speake nor do, whereby they
maye be blamed or suspected.
Nor superstition in a woman
is not intolerable, so that it
be not so anxius that true re-
ligion be therewith extingui-
shed. Nor I do not commend
that woman, the whiche doth
not of a greate carefulnes she
hathe vnto religion incline to
super.

Of an husbände.

superstition, except she be one
of the absolute and perfecte
sort of matrones. These be
the inclinations of women,
the which may be bowed vn-
to that that is good, as the
inclinations of men maye, as
hereafter shal be declared. In
y meane space there are none
in this nature to be refused,
excepte thou wylte none, and
haddeste rather lyue alone
withoute anye companye at
all. The ende of matrimonye
is to haue chyl dren, and to
lyue together, and manye do
erre mooste flagiticously in
bothe. Some there be, that
force not, of what sorte of
women they gette theyr chil-
dren, when that they the
whyche other by fortune, or
by the gyftes of nature are
more

The end
of matris-
mony.

Note.

more excellent then other,
 should diligently take hede, &
 they cast not so noble seede in-
 to euill ground, & that it be
 not corrupted with some euil
 & naughtie qualitie. For we
 see that diligent husbandmen
 doo diligentlly take hede to
 choose out that ground which
 is most apte and conueniente
 for their seede, lest they loose
 (yf the grounde beyng euill
 and naughtes byng for the
 euyl corne) both coste and la-
 boure, and so much the more
 they do sorrow the thing, how
 much the goodnes of þ seede
 dyd put them in good hope &
 comfort. To this is ioyned, &
 the more tenderly the father
 loueth his chylde, the more it
 greueth him, that he should
 take any incurable vice of the
 mother

mother, the wyche thyngs
compyng by her, should greue
hym not a lytle. Agayne of
what greate importaunce is
it to liue together. For the-
re is nothyng more tedious
nor more greuous vnto man,
then by the waye to be in com-
pany with an euill and a foo-
lish companion. And it were
a great deale better to liue a-
lone, then with an euill man:
and to playe with a whelp,
then to reason wth a foole. O
what a madness were it then,
not to thinke it to make anye
thyng at al to the matter, of
what nature & qualities she
be, with whome thou muste
both lyue & dye, yf perchaunce
she be molestious, or other-
wyse vnto the, then though-
tes. As touchyng the chylde

The
childe.

Ephori

two things are to be wayde
and considered, the body and
the minde of the woman, and
that her body be not to farre
out of fashion. The magistra-
tes of the Lacedemonians
called Ephori, cōdemned king
Archidamus, because he hadde
maried a wife of a lowe sta-
ture, whose childzen shoulde
not sufficiently ynoughe re-
present the person and digni-
tie of a kinge, althoughe this
thinge be not of suche impor-
taunce, that a man shuld ther-
fore refuse his wife, so that we
haue sufficiently ynoughe all
other qualities. For we do
see, that suche short and defor-
med women bring forth most
beautifull and goodlye chil-
dzen. We shoulde rather take
bede, that we be not infected
with

Of an husbnde.

With some infirmitie or stragg
ge Disease and sicknes, & whiche
the phisitions do call here-
ditarie, and do procede from
the parentes vnto their chil-
dren, of the which some there
be most filthy, letting the due
tie and office of life. These are
more diligently to be eschued
then those whiche are not so
horrible and filthy. And yf
thou thy self be infected with
anye suche infirmitie. I wold
thou shouldest dispose thy self
to liue chaste withoute sinne,
for as it is a thing most swete
and delectable to haue chil-
dren, so it is verpe sharpe and
a discomfortable thyng to see
them oppressed wyth gre-
uouse infyrmityes and disea-
ses, the which (yf it were pos-
sible) we would rather desire

f. ij.

to

to haue and to suffer our sel-
ues, then with our so greate
payne and heauines to se the
in our childzen. And therfore
we oughte to consider & take
hede, & our myndes be sound,
and that oure contagiousnes
noz vice, nether by nature noz
by custome do infect our chil-
dzen. I saye the selfe same by
the man, for this is the office
and duetie of a good man; to
be contente with his misfor-
tune and chaunce, & not to let
it creepe forth to infect other.
If we vse suche loue & chari-
tye vnto oure frendes, that
they in no wyse, noz maner
be not infected wyth oure
infirmities, howe muche
more shoulde we be studious
towards our owne childre.
And fathers thus counseled
do

Of an husbando.

Do vse to mary their children
for yonge men will heare no
suche counsell, for the more
madder they be, the more wi-
ser they thinke them selues.
And that is the chiefest poynt
of all madnes, to thinke hym
self wise. Vnto these thinges
adde this, & thy chilles mind
be not throughe education &
maners contaminated, for &
thing is very hurtfull for thy
sonne, and pestiferous for thy
daughter, the which beyng
nourished and brought vppe
with their mothers, obeye vn-
to their counsels and studye
in word and dede to ensue &
folowe the same. And as for
the stocke and kynred, there
neadeth not in this consulta-
tion of childre to be any great
solicitude or care, for the chil-

Note ye
yong men

The office and vnetie

Children do folowe thee, and not
the woman. Thus muche we
haue spoken of children. Let
vs now speake of the cōmuni-
on of life, wherin must be con-
sidered thinges bothe good &
euill, profitable and vnprofita-
ble. Loue whereof amitie
dothe take her name, dothe
growe of this opinion, & the
thing is good and fayre: and
this is the knot of amitie, the
which once taken away, ami-
tie sayleth. And therfore true
and durable loue, is onelye a-
monge those that are good,
amonge whome there is but
one constante rule and maner
of liuinge. But the euill vni-
ted and coupled together wth
an euill intent and desire are
no longer frendes, then that
desire endureth, for yf that
vanishe

Loue,

**True lo-
ue where**

banyshe awaye and fayle, the
force and strengthe of theyr
loue and amitie doth decaye,
for the knot that knit fast it to
gether is remoued. And
therefoze we muste consider
both the goodnes of the mind
and of the body, and whether
suche thinges as chaunce and
happen vnto man of the exte-
rior thinges, be good after þ
mind of the Peripatikes, are
euil or cōmodious or incōmo-
dious after the mind of þ Sto-
ickes, but I laboꝝ not greatly
in these thinges. In the soule
are these, Sharpnes & Dulnes,
swiftnes & slouthfulnes, sub-
teltie & simplicitie, malignity
& goodnes, helth & infirmitie,
inclinatiō to vice and vertue
variabyle, and suche thinges
which are gottē by vse, as ar-

The thin-
ges of þ
soule and
body.

knowledge, rudines, wisdom
foolishnes, and all vertues &
vice-contrary vnto these. In
the body are these, age, helth,
 stature, forme, strengthe, and
beaurie. The exterior thynges
are these, kynred, fame, ri-
ches, dignitie, grace, and con-
dition. I haue reckened vp e-
uen sufficiently ynough these
qualities for thys my trea-
tise, because I haue no place
here to intreate of the more
largely. These thinges of the
body maye be easely percea-
ued and knownen. But that
is inwardlye in man so mani-
foldely inwrapped & couered
is obscure & darcke to be vn-
derstanded, the whiche canne
not be learned nor perceaued
more or lesse, but by the ex-
terior actes, as some certayne
Deedes

dedes and woꝝkes are mani-
fest tokens of the passions of
the mind, and some other ob-
scure and confuse. I will not
speake of the tokens & signes
of Philnomy, but I will speak
more properly and more apt-
ly as touchinge nature and
common wisdom of manne.
The goyng, sitting, restyng,
the countenaunce and eyes,
the motion of the whole bo-
dy and the sownde of mans
voyce are but light & feble sig-
nifications of a mans mynde.
The more certayne tokēes are
mans maners and customes,
among the which his speache
and cōmunication is the prin-
cipall, Declarynge not onelye
mans nature, but also his af-
fections, as thinges proce-
dinge from them bothe. The
prouerbe

How the
affections
maye be
knowne.

The office and bruetie

proverbe Dothe saye , looke
what the man is, such are his
wordes & cōmunication. And
Socrates when that a certayne
yonge man was brought vnto
him by his father for to
learne, sayd vnto him, speake
that I may know thee. For a
wise man shall moze clearelye
know the mind of a yong mā
by his cōmunicatiō & speache,
then by his outward gestures,
or proportion and making of
the bodye. By the speache we
perceauē the quicke senten-
ces, whiche procede of the
witte, and the vse of a mans
communication, as it were a
certayne education. and how
chaste, how shamefast, howe
graue, howe sober, howe mo-
deste, howe benigne, or els
howe dishonest, how vnsham-
full

Of an husbnde.

full, howe lyghte, howe inso-
lente, howe arrogante, and
howe tardious he is, for such
is the fontayne from whence
this riuer runneth and is de-
riued. In all other actions of
the lyfe, some esteemes and
incontinentlye do shewe euen
to those that are most rudest
and dulleste their intentes
and mindes, for the Disdayn-
full is often angry, the conten-
tious taketh occasion to saye
agaynste the obstinate wyll
geue no place, but with bitter
and fayned laughter, or wyth
euyl and Disdaynefull silence
stande in hys owne conceyts
and opinion. But she that a-
mong straungers can not re-
frayne nor bydle her affec-
tions, Dothe Declare her selfe
to

The office and dutie

to be unruly and of mind dissolute, and that she will not be governed, nor haue no respect to those, that see her, or that do speake of her. Those signes that procede of loue or hatred, are somewhat obscure and vncertayne, as those be, of Delite or displease. Euery man deliteth in that he willingly doth, and desireth to haue it familiarly with him, & hateth those thynges that he coueteth to be farre from him. Plato most nobly & most wisely woulde that the makers of the lawes, shuld geue and applye all their studye, to the citezins might accustome themselves to delite in good thinges, and hate what is euill. For yf they mighte once obtayn this, a fewe lawes wold serue

Makers
of lawes.

serue the citie. For euery man
might then carpe about hym
a most iust lawe, that is a mo-
derate mind & a well indita-
ted. The delectatiōs do shew
thē selues with the senses &
felinges of the bodye, & other
by experience and practise do
shewe and declare the end of
thē to be in the minde of eche
one. It muste be considered,
what euery man doth desire
to heare, see, touche, smel and
tast, what cōmunication doth
delyte hym: what booke:
what cōpany: what cōgressi-
ons: what pastimes and
plaies: what nightes: what
rayment: what dynammētes:
Nature doth desire nothing
so muche as that, that dothe
resemble it: noz abhorreth,
noz yet auoydeth nothinge so
muche

The office and duties

much, as that, that is unlike
it. And so we maye well per-
ceauē, & suche is the inwarde
minde, as the exterior & out-
ward thinges be, wherin mā
deliteth. Of this do loue, ha-
tred, anytie, cōuersation, ene-
mitie, & to flee auoyde & some
mens cōpany arise, & are con-
firmed. But first and mooste
principally mens mindes are
bunited & knitte together by
a certayne secreete consente &
similitude of nature, other for
the respecte of profite, or by
some casual temeritie, as whē
menne mete together in one
scole, or in one wagen or ship,
some other by the waye, or in
warfare, or in one office, or at
one banquet, or by some other
necessitie. The firste of these
or the most parte are stable &
continuell frendes, the other

Of an husband.

as longe as there is any pro-
fite to be gotten. The thirde
do cleue best together, if they
be geuen to one maner of stu-
dye, or yf they finde in eche o-
ther, wherin they maye haue
delite & pleasure. For yf they
be geuen to diuers and con-
trary studies, nor finde not in
thē selues ꝑ dothe delite and
please thē, thei do sone forsake
one another. By these thin-
ges we may somewhat behold
& see ꝑ blind ambages & circu-
ites of our hertes. For euery
mā calleth vnto him, & grede-
ly doth retayne & hold ꝑ, that
is most likest vnto him, or els
thzough a certayn cōtagious-
nes, or some familiar cōuersa-
tiō he becometh like vnto it.
For we do read in ꝑ holy Psal-
mes, ꝑ with ꝑ holy thou shalt
be

be holy, & with the innocente
& the elect, thou shalt be elect
& innocent, and with the per-
uerse thou shalt be peruer-
ted. Therefore we oughte to
regarde and take good hede,
what cōpany she doeth vse w
whome we do intende to ma-
rye, and howe longe she hath

Cōpanye haunted their cōpany, & whe-
ther that by the instinct of as-
sure, or by any other impulsi-
on she associated her self vnto
them, for such a one through
conuersation will be like vnto

Maydes. the. And the mayde seruante
tes do oftentimes open & de-
clate the qualmes & condit-
ions of their mistresses, as y
olde saying is: such mistres
suche maydens. And as Plaro
saith, such are y whelpes. For
itis verye like y she, in whose
hande

Of an husbnde.

hande it is to call, whome he
lusteth, will cal her, the which
is most agreable & conforma-
ble vnto her cōditions & na-
ture. And being long conuer-
saunt together, their vices oz
vertues, oz els their conditi-
ons & fashions will creepe vn-
to thē, the which thing is the
more easely to be done, as e-
uery one doth conforme him-
selfe vnto his nature, whome
he doth intend to please. And
therfoze those maidēs ought
not to be considered, that do
often chaunge & departe oz e-
uer their mindes can be kno-
wen, oz with their euill ma-
ners do infect other. Noz thei
are not to be wayed & dwell
farre from their maistresses,
but they only that haue long
continued with thē, whose la-
E. i. bout

The office and duetle

bour & seruice about some busi-
nesses they haue vled, & al-
thoughe they be not vicious,
yet they may hurte the good
name of those, that be honest.
Other there be y^e are vitious
the which must be diuersly co-
sidered. for it may be, that she
knoweth no such vice, or that
she knoweth it. Or it must be
serched out whether she may
knowe it, and yf she knowe it,
men must enquire how profi-
table the vse therof is, & whe-
ther it may commodiously be
left or no, or whether that any
other man can do the same, &
whether she had rather, y^e he
as of necessitie should do it, &
agayne whether she be fami-
liar with him. All these thin-
ges wil sone declare what wil
folowe, what she loketh for,
what

Of an husbände.

what she woulde, & what she
deliteth in. That womanne
which doth gladly haunt the
cōpany of fatte & welllikinge
men, but ignozaunte and vn-
skilful of any honest art apper-
teyning vnto women, or that
doth gladly talke with suche
inuitinge him to her table,
what should a man beleue or
saye that she lokerh for, but to
do euill. Men by the life that
is paste, do take a knowledge
of the life that is to come, for
the force & strengthe of a cu-
stome is great, and howe she
hath bled her self with yong
men, with maydens, with ser-
uauntes, & how she hath sup-
ported both good & euill for-
tune, yf euer she proued them
that is prosperitie mekelye &
equally, or scarcely & impotēt

The lyfe
that is
paste.

The office and duetie

Pietie.

How the
worde of
god shuld
be read,

lye aduersitie strongly & moderately, or desperatly and abiectly. Pietie and religion is a secrete & a hidden thinge, & knowen of God onelye, vnto whome it perteyneth both to reward & to punishe, and it is no mans part to iudge therof nor Christes wil they should, as a thinge vnto his iudgement only reserued. But yet his iudgemente is not lighte iudgemente vnto those, & do gladly speake of God and his holy word, & heare it without any arrogancy or ostentation of witte, or to be honoured of other, but with reuerence & submission, that through the preceptes & comaundementes therof, both we and other might learne to liue well and vertuously. Nor to speake or
commen

commen of exterior thinges,
pertayning to the actes and
dedes of the body do in suche
wise opē religiō, as to speake
and reason of þe inward thin-
ges, & of those that do eleuate
and exalt the mind vnto god.

The first be, as to dispute and
reason vpon fastinges, & the
number of prayers, of bowes
and of holy peregrinations.
And notwithstandinge that
fasting and prayer are verye
good thinges, & that good &
deuout women shuld ostenti-
mes praccise and vse thē, yet
in asmuche as the euill maye
likewise vse thē, they do not
clerely shew and set forth the
true & sincere religion. But
to speake of him that is iudge
both of the quicke & the dead,
& of him that beholdeth the

Fastyng.

The office and dnetie

actes and dedes of men, & of
the fugacitie of life, of the va
nitie of those thinges, which
men desire, of the contempte
of honour, riches & dignitie,
of the care that God hath to
Defende vs, sustayne vs, and
to kepe vs, of y^e loue of Christ
towards vs, of our mutuall
loue and charity, of our ayde
and helpe vnto the poore, of
our loue & honour vnto our
husbandes, of the rule and
brynging vp of our children &
seruauntes, of Deathe, of the
paynes of the sinfull, of the e
ternall felicitie, and of those
that are vertuous and good,
are moze euidente promises
and witnesseth therof. And of
these thinges we haue com
pendiously intreated & spo
ken of. Dissimulation in all
these

Dissimu
lation.

these thinges is sone speied
a perceaued, or els it endu-
reth but for a season, and oftē
times euen sodenlye it ope-
neth it selfe. For why? a mā's
mind beinge set and disposed
to dissemble, doth easelye euē
of it selfe retorne to hys pro-
per nature. Let vs therfore
nowe retorne vnto our pur-
pose, and speake of all those
thynges the whiche we haue
set in the ioule, in the bodye,
and in the exterior and out-
warde thynges, for whose
cause we haue somewhat di-
gest vnto the thinges that
we hitherto haue spoken of.
Pietie is the head of al thin-
ges. She that is pitifull do-
eth neuer euil, nor any thing
that may be iustely rebuked.
Thys is the true and native

The office and duetie

justice, of the whiche the olde
prouerbe doeth saye, that it
embraſeth all vertue. But
the wycked womā at no time
doeth anye thynge well, but
when she iudgeth it to be for
her owne vtilite and profite.
So my preceptes shall haue
an eye, and regarde those
whiche are not wycked nor
perfectly pitifull, for there is
not one that is perfectly pi-
tifull. For Paule doeth saye,
1.co. ix. that he doeth runne and la-
boure, yf by anye meanes he
maye optayne and compze-
hend. But a great and a well
growen pitie is accepted and
counted for an absolute and
perfect pitie. Unchaste women
are intollerable, what wyfe
man can suffer anye suche, ex-
cepte he be wyttles. Salomon
sayeth

Of an husbnde.

sayeth: he that expelleth a
good woman, expelleth a
good thing, and he þ̄ kepeth
an harlote is a foole, and vn-
wysse. What loue can a man
haue to suche a woman: for
the Lorde sayeth, that she
hathe violated the mystery of
matrimonye. And yet they
that amende & retorne from
their euyl life, oughte not to
be numbred among the euyl,
in asmuche as they haue tur-
ned theyr euyl lyfe into a bet-
ter. She is not muche vn-
lyke a shameles woman, that
beynge naturallye inclyned
to euyl doeth not geue her
diligence to erect it, but folo-
wyng her naturall pleasure
and desyre, doeth by an vse
and custome kepe it vnder,
and by softe and gentle in-

Proue.
xviij.

G. v.

trea

treatynge, nouryshynge of
the same, doth augment and
increase it. And so it chaun-
seth that daye by daye, she ta-
keth more pleasure & more
in it, when that it were farre
more conuenient to repressse
it, and by good motions and
exercises to wynde & tourne
it to better. Of y^e which Ouide
not withoute a cause doeth
speke, saying. She y^e for fear
committeth not the faute, is
an aduoutres, in asmuche as
she despyeth it. And this wo-
man is much worse, then she
that declareth her selfe to be
an open harlote: for amonge
these there maye be founde
that geue themselves to ho-
nesty, the whiche perchaunce
were led to dishonestye not
by necessitie (for there can be

Of an husbnde.

no necessitie to doe euyl) but
by some appearaunce oz spice
of necessitie , withoute the
whiche manye myghte lyue
more honestlye. Nor no man
can lyue pleasauntlye with
her that is euyl spoken of,
nor haue amitie oz anye con-
corde with her, that is not
naturally and stedfastly wit-
ted. And what thynge is
more intollerable oz more
greuous to a wyse man, then
to suppozte oz to suffer a foo-
lyshe companion. And in as-
much as to lyue together,
doeth not onelye consiste in
confabulation and wordes,
but in all other thynge
that pertayne to the lyfe of
man. Therfore it is to be con-
sidered and wayed, who it is
that wyl be maryed , and
whe-

what
thynges
are to be
considered
in hym
shall be
marved.

whether he be sharpe or dull
witted, what his customes
and maners be, whether he
be peaceable or angrie, be-
hement or softe, impetuous,
fearefull, a dronkarde or an
abstayner from wyne, a nyg-
garde or prodigal, a wydowe
man, or whether he hath ben
marved or no, haupnge chyl-
dren, or withoute chyl-
dren, howe and by what occupati-
on he lyueth, vpon hys lan-
des or by other gayne, whe-
ther he be an occupiour or a
crafter man, learned or vn-
learned, a magistrate or a pri-
uate persone, of what age, of
what health, and strength of
bodpe of and what stature.
With these thynges the com-
modities & incommodities of
the woman muste be confer-
red.

Of an husbande.

red. For why a dull wyfe is
nothyng meete nor conue-
nient for a dull husbande, nor
an vnwyfe woman for a wise
man, who shal rule the fami-
lye? who shoulde nouryshe
and bynge vp the chyldren?
Yea, what chyldren shoulde
these two bynge forth?

Uerpe aheades, or yf they
be proper and goodlye, they
shall for lacke of good educa-
tion become dull and astoni-
ed. And yet ther shalbe a bet-
ter agreement amonge these,
then betwene a wyse man,
and a dull or a foolyshe wo-
man. Yf thou marye a foolish
woman, as manye men doe,
because she is fayre and beu-
tifull, what matter made it,
whether thou haddest a faire
ymage of Phidia, or suche a
wyfe?

The office anddnetie

wyfe : For after that thou
hast once satisfied thy filthye
desyre, thou shalt finde thy
selfe in miserie. For who shall
gouerne thy house : With
whome shalt thou haue com-
munication : Who shall loke
vnto thee when thou art di-
seased : Who shall comforte
thee with wordes in thyne
anguysh and payne : What
companye shalt thou haue in
aduersitie : Who shall reioyce
with thee in thy prosperitie :
And throughe the dulnes of
the minde, they come to vyle
thoughtes vniueete for the
reasonable soule, and draw-
ing their husbandes to their
proper affections and costu-
mes, they vtterlye do blynde
them. We reade in the holye
Bible, that the chyl dren of
God

Of an husbande.

God perceyvyng the daughters of men (before Noe's fludde) to be beutiful & fayre, toke them to theyr wyues, the whiche thyng moued God to drowne man kynde. God dyd punyssh this thyng because that wyse men, and throughe vertue the chyl- dren of God, dyd not choose them wyues confirmable to their vertue, but tooke the fleashlye daughters of men, the which dyd drawe the ce- lestiall spirite to earthly and vyle thoughtes, tournynge the spirite to fleash, and from quietnes to the motions of the affections. And therfore God doeth saye: my spirite Gen. vi
shal not continue in them for ever, for they are but fleashe. And yf thou marye for her- ryches

The office and duettie

A ryche
wyfe.

ryches, or for kynned sake.

The foolisher, or the more
without judgement she be,
the more insolente and the
more intollerable she wyl be.

A craftye
wyfe.

She that is craftye and sub-
tile, doth cumbze hym verye
soze that vnadvisedlye doth
intreate her, and doeth not
a lytle trouble hym that is
wyse.

The poore
mans wyfe

The poore man hath
nede of suche a wyse as doeth
brynge competente ryches
with her, or some sufficient
occupation where with she
maye sustayne and vpholde
her selfe with all. But to him
that hath sufficiētly ynough
to mayntayne hys familie,
she that is apte to learne suf-
ficeth, the whiche he may ea-
selye insourwe and fashion
to hys owne maners and cu-
stomes

stomes. Pride, the very mon-
ster & enemy of quietnes, is a-
mōg al other vices of y^e mind,
most to be exchued and auoy-
ded. It breaketh loue & bene-
uolence, with all coniunction.
& concord, mingling y^e sweete-
nes which shuld be p^rincipally
in matrimony with all bit-
ter sorowes. The vices whi-
che do y^eshue oute of pride are
these, arrogancye, fearcenes,
w^rath, fastidiousnes, & con-
tēpt, the which to be borne or
suffred are most greuous ty-
rannes. But euerye man (ex-
cept he looke w^yselye aboute
him) maye easelye be intrapte
in the signification of thys
vice. Some women there
be, the which being scarce vn-
to straungers, are vnto their

Pride.

The office and duetie

owne most gentle , and suche
ought most dearely to be desi
red and beloued. Such were
those noble women, Pēelope,
Lucretia, Cornelia, and Portia,
the which vnto their husban
des behaued them selues as
handmaidens, & towarde al
other kepte their estate and
dignitie , and their chastitye
most strongly: being prompte
and readye to washe awaye
from that , were it neuer so
litle a spotte or blemishe, euen
with their owne bloude. But
yshe shoulde vse suche pryde
towards her husband, there
shoulde ensue greate unqui
etnesse and trouble . Suche
a womanne maye be thus
knownen, when that throughe
the zeale of chastitye she is
vnto

Of an husbände.

unto all other intractable;
nothyng regardyng her pro-
genye, her beautifullnesse, or
riches, and this shall be the
good wyfe that we seake for,
and the best keeper of woman-
lye honestie. But yf she tho-
roughe the foresayd thinges,
waxe arrogant and proud,
she shall be intolerable. But
she that hath an eye unto ver-
tue, doth flee and avoyde the
companye of mennē, nor will
not gladly commen with the,
fearynge none otherwyse to
bespote the beautifullnesse
of her chastyte, then the
Armelyne (as it is sayde)
dothe avoyde myrre and
durtie places. Thys wo-
manne dothe exchue noble

Note ye
women.

H.ij. and

The office and duetie

and ignoble, fayre and foule,
riche & pooze, & al other men,
and shal be as touching all o-
ther, excepte vnto her owne
husband, a white line (as men
saye) in a white stone. But yf
the vanitie of those vayne &
wozdlly thinges do vayneelye
inspire her, she shal despyse
those, which enioye not y^e tri-
ffes that she is proude of, and
shew her selfe moste benigne
& affable vnto those that for-
tune doth fauoure. She that
is cruell and sharpe, wyll be
as it were a scarce mother in
lawe, brabwylng, cruell, and
contentious. An obstinate
woman shoulde not be mari-
ed vnto hym that is yzefull,
for that were to put towe vn-
to fire, and what other thing
shuld

Of an husbände.

shoulde he do at home then,
but burne, and she but to laye
on woode to kyndle the fyre
withall. A pynce oughte not
to refuse her that is liberall,
no nor yet her that is munifi-
cente or prodigall, for there
is no vertue that more bese-
meth a pynce, nor that wyne-
neth more the fauoure of the
people, or that more stablys-
sheth hyghe and greate dig-
nities then liberalitie, so that
it be not myrte wyth rapaci-
tie, nor wyth the desyre to
inryche some (as were redde
of Sylla,) wyth other mens
goodes and substaunce. He
that hath chylzen, and doth
intende to marye, muste a-
uoyde her that is a rauener,
and specialle a pynce, and a

A liberall
woman.

A liberali-
tye.

H.iii.

gouer-

The office and dnetie

gouernoz of a cite, for by such
meanes the euyl are wonte
to creepe in, and to corrupte
the integritie of men. And we
reade that there hath bene
manye rulers of countreyes
cōdemned, not for their owne
theste and robberye, but for
the theste and robberyes of
their wyues. And for thys
cause it was ordeyned in the
senate of Rome, Tiberius be-
yng Emperoure, that all
suche as was sente forth to
rule and gouerne the prouin-
ces and countreyes, shoulde
not carye theyr wyues with
them.

Note.

The negligente wo-
man is vnprofitable for hym
that can not be at home with
hys

Of an husbände.

hys owne familie and house:
holde , A nyggarde is not
onlye profitable for him that
is poore , but also for hym
that in hys goodes and sub:
staunce dothe sustayne and
beare the mutabyltye and
chaunces of fortune . For
I speake not thys , because
we hath no power in al those
thynges whiche are called
thynges of fortune , but I
speake of those thynges whi:
che fortune is wonte with
greate varyetye of chaun:
ces to be medlynge wyth
all . For why : the patri:
monye and goodes of mar:
chautes are muche more
subiecte , and sooner do feele
and taste the instabyltye

A nig:
garde.

The office and duetie

of fortune, then þ̄ patrimony
of husbande men, or of greate
princes, or of those þ̄ liue vpon
their landes and rentes. He
therfore that is set vnder the
varietie & mutabilitie of for-
tune, muste choose and marie
such a wife, as is wont in such
chaunces to be content with
a litle, & can order that litle
both wisely & strongly. Such
are they that are profitable,
sober, and borne of a good
stocke & kinred, nourished &
brought vp vnder honest pa-
rētes, & taught to feare shame
and so to hide their necessitie
that it come not abroad. rea-
dy to eate browne breade,
and to dryncke water, to co-
uer theyr pouertie wythall.
But he that is poorelye and
basely

Of an husbände.

baselye bozne, but dilicatelye
and wantonlye brought vp,
after that she hathe once as-
sayed of those delites & plea-
sures, Doeth bypreferre her be-
lye aboue all honour, & good
name and fame. She that is
eloquent and well framed to
speake, is a pleasure to hym
that is heauy spirited, so that
she be pleasaunte and not bit-
ter of wordes, noꝛ to plea-
saunt vnto other, the whiche
thinge vnto hym that is sus-
picious and gelous, is a very
torment. She that is full of
wordes (vnto hym that go-
eth aboute thinges whiche
are secreete, and cannot be di-
sclosed withoute daunger) is
verye hurtfull, as vnto secre-
taries of Prynces, and Em-

An elo-
quent wife

perours chauncelours. The
occasion of Fabius Maximus
death was, because he decla-
red vnto Linia hys wife, that
Posthumus Agrippa was cited
by hys graundfather Augu-
stus. It is great wisdom for
a man to be circumspecte, &
to take hede of him selfe, as it
were of disceytes, what he
speaketh familiarly at the ta-
ble, or whē he embzaseth his
wyfe, nor to discouer anye
thyng by gesture or counte-
naunce, nor to remoue al ma-
ner of wytynges from her,
wherby she maye come to the
knowledge and vnderstan-
dyng therof, that shuld be o-
pened with so greate danger
and peryll. Beautifulnes, ry-
ches, & kynred, cause men to
be

Note
this.

Of an husbnde.

be insolent & proud, for Ouide
doeth saye: that pride doeth
saile beutie. And Iuuenal do-
eth say: that ther is nothing
more intollerable the a riche
woman. And Martiall sayeth
merely as he is wont: ye aske
me why I wyll not marye a
riche woman. Because I wil
not mary my self to my wyfe.
And Plaute in Asinaria, doeth
say: I haue takē money, and
with the dowry I sold myne
authoritie. The poore that
maryeth a ryche wyfe, doeth
not so muche lyue in trouble,
because hys wyfe is mole-
stous and greuous vnto
hym, as he contynualle
doeth suspecte that she wyll
dyspyle and lytle regarde
hym.

And

The office and dutie

**And of kynred Iuuenall doeth
saye: I had rather haue Ve-
nusina, then thee Cornelia
the mother of Graccis, yf w
thy many vertues thou bryg
muche pryde, and nuubrest
for thy dowrye the greate
triumphes of thy kynred.**

**And yet all thys mozte com-
monlye doeth consiste in the
education and bryngyng vp
of the woman. Ther be that
are pooze, withoute fauour,
and baselye bozne, the whi-
che are often times moze ar-
rogant and proude, then thei
whiche are noble .**

**Marcus
Caro the Cenfor and chiefest
of the common wealthe, dyd
choose the Doughter of Solo-
nius his cliente to his wyfe,
the whiche Solonius beleued
that**

**As it not
for**

Of an husbande.

that he did but gest with him
and wondered that so noble
a man woulde be ioyned in
affinitie with hym . But **Marcus**
what, the olde **Caro** toke the **Caro.**
yonge mayden, the ryche, the
poore, the noble, the ignoble,
the Prynce, a vile and a base
borne vnto hys wyfe.
And yet **S. Hierome** doeth
saye, that she vsed her selfe
berye contemptuously and
proudely vnto her husband,
and was dayly lesse and lesse
obeydient vnto hym, so that
he (whose wordes, whether
he spake theym in the senate,
or to the people, or in the iudg-
gemente haule, were taken
for an oracle) the which was
estemed for the most prudent
and wysest man of so noble a
citie

The office anddnetie

citie, vnto whome ther was
no man at that time, nother
at home, noz yet abzode, noz
in warre, noz in peace, noz in
quietnes, noz yet in busines
able to be compared, had not
so much authoritie at home,
as vpon a rude, a foolish, a
pooze, an ignoble, & an obiect
wenche, and yet she was in a
maner taken for the chiefest
of al other matrones, and for
her husbandes sake hadde in
great estimation and honor.
I heard often tymes at Lo-
uayne of a certayne hoste of
mine, borne in Whise lande,
that there was in his citie a
certayne ryche gentle man,
the which purposing to lyue
merely & quietlye, toke vnto
his wife a woman far vnder
hys

Of an husbnde.

his degre, that is, a poze wo-
man baselye bozne and of no
great beauty, and yet moſte
commonly in that countrey
there are exceadinge fayre
women. But beyng rudelye
brought vp vnder her parē-
tes, ſhe refuſed to doe the
thynges pertayninge vnto
his houſe, and diſdained once
to touche, or to loke vpon her
huſbandes myztes. This wo-
man beinge now dead and de-
parted, and he muche worried
with her rude & filthie edu-
catiō, married a noble, a riche,
a faire, and a woman meete
for hys degre, the which did
ſerue him althoughe ſhe had
bene his bondmayde, not as
cōpelled, nor yet fainedly but
wyllynglye and fayth fullye.

She

The office and duettie

Note ye
women.

She put on, and toke of hys
clothes, and hys shoes, and
made them cleane, and ha-
uyng a great familie, wolde
suffer none other but her
selfe to doe anye thyng that
belonged vnto her husban-
des bodye, she mended hys
garmentes, washed theym,
pleated them, layed them vp,
and dyd all other thinges
mooste promptlye, the whiche
her maydens now and then
woulde haue bene greued to
haue done. And therefore
these exterior thynges are
euen as euerye mans mynde
is instituted & accustomed.
Now I wyll not denye but
that a woman, yf she be of a
peruers nature, wyll arro-
gantly through her kynred,
riches

Of an husbnde.

ryches and beautye (yf these
thynges be leste her) extolle
her selfe, as doeth the flame
offier in a dyre and a lyghte
matter. A yonge man asked
Pittacus one of the seuen wyse
men of Grece, whether he
shuld mary one y was aboue
his degre or no, he made him
this answere: mary her that
is equall with thee. Of the
whiche thyng there is an
olde Epigram of Celimachus,
recited by Laercius. For in ty-
mes paste the olde authours
wrote of beautye as it were
with certayne argumentes.

If thou marye her that
is fayre, thou shalte haue
her common: yf she be foule,
and euyl fauoured, she shalbe
molestioug and greuous. but

Pittacus
answere.

I. i **yet**

The offyce and due tee

yet she shalbe thynne owne.

**If she be fayre, thou shalte
haue a pleasure in her. And
this. It is a greuous thyng
to suffer her that is foule, and
a harde thyng to kepe her
that is fayre. And therfore
they counseyled men to take
those, which were neyther to
fayre nor yet to foule: And to
choose those that were of the
meane sorte. For doubtlesse,
they that are excellent faire,
were insolente and proude,
for when they see & perceyue
that menne beholde and gaze
vpou them, and that they be
as it were in admiration to
al men, they beleue that ther
is som rare thyng in them a-
boue al other, not wstanding
that with their owne eyes
they**

Of an husbande.

they do see as in a glasse how
good a thyng that beautye
is, and doe soone forget it.

But consider with the eye of
the mynde and vnderstan-
dyng, makynge a coniecture
of them selues by other, how
vnstable a thyng that beauty
is. And besydes al thys, that
that thyng is hardely kept
that manye doe desyre. And

Not

therfore a certayne poet do-
eth say: that there is a great
stryfe, where beauty and ho-
nestye are ioyned together.
And that often tymes vnder
fayre faces are hydden filthy
minde. But she that is very
deforme and foule, not with-
standyng she be most tender-
lye beloued, yet she beleueth
it not, thinkyng her selfe vn-

**Deforme
mitt.**

Al.

woe.

The office and duetie

woorthye: and is gelous of all
those, that her husband doth
other behold or speake vnto.
Amonge the whiche ther are
some, in whom this sentence
may be well applied and veri-
fied. The foule & euyl fauou-
red are ofte chaste, although
there lacke no wyll, but the
aduouterer onelye. But yet
in thys thyng, after as the
qualitie of the man is: there
are certayne commodities
that the luxurious & fastidi-
ous man may haue to satiate
and fulfyl hys wyll with all, &
he that is suspitious and in
gelosye maye be in suretye.
All these thynges are not ca-
tholike, and yet it is wont to
chaunce thus. All thynges
be in manne, as the mynde of
man is

Of an husbande.

is, but specially, after as it is
informed of youth, and sta-
blished by vertuous custo-
mes and maners. Hys wyfe
that with his handes doeth
laboure for hys lyving, ought
to be robuste and stronge, so
that she maye helpe and la-
boure with hym, as in plow-
inge and harrowynge of hys
lande. The wyfe that is sick-
ly is verie moleste and gre-
uous, yf it lette her to beare
children, or to do suche thyn-
ges as of necessitie muste be
done at home. Hesiodus, Plato,
and Aristotle, wyl that þ man
be thye and thyrtye yeares
of age, and the woman eygh-
tene or euer they doe mary.
For the man beyng under
those yeres is not of sufficiēt

The labo-
rers wife

The yea-
res of ma-
riage.

¶.iiij Strength

The offyce and dutye

**Strength to get chylzen, and
the chylzen are but feeble,
noz encrease not as they
should doe, nother in stature
noz in strength. And he being
inexpert, doth not rule his fa-
milie & household as he should
do, where he beareth because
of his youth, but litle authori-
tie, noz his chylzen do not re-
uerence hym, the which doth
appeare vnto them, not as a
father, but a brother. And yf
he be verye olde, he can not
helpe his yonge chylzen, noz
they hym, but haue nede of o-
ther mens ayde & helpe, and
doth depart, oz euer he make
any prouision for them. And
women before they be eygh-
tene yeares of age, are not
mete to beare chylzen, & doe
tra**

trauell of chylde with greate
pael and daunger. For it is
not expedient to accustome
her beinge so tender & yonge
to venereal copulation, for le-
cherie is there by enflamed,
and y^e body can not haue hys
due increase. For such a yong
thing can not rule her family
being inexperienced of all thinges,
and coming to a more perfect
age, she wyll not be ruled by
her husband, for her conditi-
ons and maners are so gro-
wen and rooted in her, that
they can not be chaunged.

Finallie, the foresayde ages
doe well agree, and are con-
ueniente, bothe for theym
to lyue together in Ma-
trimonye, and also to eugen-
der and bying forth children,

for their whole power and strength, shall sayle theym at one tyme and season, & theyr marriage shoulde haue lytle ioye or pleasure, yf the one were fruitfull, and the other feble for age. All thys haue I sayde after the mynde and opinion of the Philosophers, but speciall ye of Aristotle in hys booke of the common wealthe. But yet in these thinges the causes why they dyd so define the thyng, are more to be considered and looked vpon, then the definition. Or elles when soeuer anye other lyke causes, or the selfe same (the whiche certes are verye good) doe perswade it. Lette vs perceyue & vnderstande that all
reas

Of an husbando.

ready nature hath Defined it,
the which hauing respecte to
the time and place, Doth with
secrete qualities alter mans
body. But first we must consi-
der reason and pitie, the only
goodnes of the mind. And for
the time that we liue chaste &
vnmarried, we must vse such a
waner and measure of liuing
p before the iust age of procre-
ation, we be not much pricked
nor stirred with the flesh. Ca-
sar doth comende the custome
of the olde Almanes, p which
he prayleth, because they wēt
long without any skindes, or
rayment vpon them, p which
thing afte r the mind & opini-
on of some, Did stablishe their
nature, their force & limole.
And also their women were
I. v. greatly

Note
this cu-
stome.

i. Cor.
vñ.

Luc. ix.

greatly esteemed, the whiche
befoze they were twenty yea
res of age, would cōpany no
lye with no man. But yf we
cā not liue chaste, let vs esteeme
religion aboue al thinges, and
folow the p̄cept of Paule, p̄
it is better to marrye then to
burne. Let vs eleuate oure
eyes to the everlasting coun
treys, and care little for this
life, p̄ which is but for a time.
And oure Lorde, that is the
voyce of the diuine and godly
wisdom, doth saye, that it pro
fiteth a man nothing to winne
all the worlde woth the losse
of his soule. Yf she that is a
ged doth marrye, she muste
be boyde from all natural vi
ces, and of all such as she
was nourished and broughte
vp

Of an husbnde.

bpwithal, for being indured
and hardened with suche euil
vices, when shall she be refoz-
med. But she that is younge
may euen as it were waxe be
fashioned & formed, to what
soeuer a man will fashion her
vnto. In parentage and kin-
red let vs remembre the olde
prouerbe, that of a good mo-
ther cometh a good dough-
ter. My countreye men pro-
nounce that with two senses,
thus. Of a good vine take a
good braunch, & to thy wife
take the daughter of a good
mother. And wanderynge
about the cite, firste inquire
thou of the mother, and then
of the daughter. But yet
it importeth verie muche
wth whome and where
she

The office and dutie

He was nourished & brought
vp, for it is seene often times,
that suche as be borne of euill
parentes waxe good euen as
they be that nourishe them.
And borne of good & vertu-
ous parentes to waxe vnrigh-
tye and euill, for youth dothe
most aptly & expressely ensue
and folowe that euill is. The
womans frendes muste be
warde and considered, whe-
ther they be to myghtye, or to
greuous for y or no. For I ca-
not saye, whether thou shalt
haue her sufficiently ynoughe
vnder thy power & dominio;
I trusteth much in the migh-
tie strength of her kined. Ti-
berius Caesar married Iulia Au-
gustus Doughter, a shamelesse
woman, and of a verie euill
name:

Tiberi-
us.

Of an husbande.

name: but when he could no
ther chaste her; nor yet chace
her the daughter of so mightie
a father oute of his house,
nor durst not accuse her vnto
him of adultery, being vncer-
tayn howe he wolde take it, &
to kepe her, & still to continue
in her cōpany was most gre-
uouse of all, vnder a colour to
liue quiettlye he wente to the
Rhodes, where at his first cō-
ming he liued a life most igno-
minious, & after that in great
daunger for there were he cal-
led him a banished man, & for
Cæsars pleasure his stepsonne
didde threaten to slea hym. I
know a certayne man he mari-
ed one farre aboue his degree
but after the dayes of mirth
and pastime were past, he cur-
sed

The office andduttie

sed the daye as to him most
vnfortunatest, when he was
firste named vnto him. For yf
he had married one of equall
and like degree vnto him self,
he hauing so great aboundance
of riches, shuld haue bene the
most fortunatest & luckieste of
al other, noz he shuld not haue
repented him selfe of hys kin-
red, noz at home haue suffered
so greate molestiousnes, the
whiche could not haue bene en-
ded but by his death oz hers.
Furthermore men must con-
sider, of what conditions the
womans kinsfolke be of, and
what their maner & fashion of
liuing is, whether they be spi-
ritfull, harpe, vtractable, li-
tigious, brablinge, oz fearce:
for with such thou shuldest be
contu

Of an husbnde.

continuallye in trouble. And
agayne whether they be sedi-
tious, or factious, and special-
ly in those parties, wher that
men whether they wil or will **Is to**
not are wont to be entangled **Italy.**
with partetakinges, for they
shal be vnquiete. For who can
auoyde trouble that familiar-
ly doth haunte and frequente
their companie, whiche are
troubelous. Furthermoze it
must be considered, whether
they be poore, great crauers,
hamels, or without modesti-
ousnes: for there be, & can not
suffer, ne beare no such, but to
auoyd al such greife, are con-
tēt to go & inhabite other pla-
ces. It is a greuous thing to
suffer her & is riche, or to nou-
rish or intertayn her & is poore
Let

The office and due tie

**How no-
table a
thing it
is to mar-
ry a poore
woman.**

**Let euerye man looke vpon
his owne substance, whether
he be able to support him selfe
& his or no, for there is no-
thing moze acceptable vnto
God, nor moze commended of
man, then to marry a poore & a
well conditioned woman. It
is a spice of almose to helpe þ
poore, & thou hast her not on-
ly as a wife, but as a seruaunt
the whiche can not laye vnto
thy charge, þ she brought thee
any thing, but in prosperitie
shal vse with thee þ is thine, &
kuowledge thee to be maister
of al, & that al her welth com-
meth of thee, & in aduersitye
shal patientlye beare & suffre
envious and vnfrendlye for-
tune, remembryng how litle
she brought with her, and shal
not**

Of an husbande.

not pittie her selfe that came
poorely vnto the, but thy selfe
that art spoiled of al thy good-
des. But yet I put thee in re-
membraunce agayne, that I
speake of those that are well
and manerly brought vp, for
poore mens daughters slut-
tishely & wantonly brought
vp and nourtered, are as tou-
chyng theiꝝ estate, bothe in
prosperitie and pouertie in-
tollerable. But yf thy goods
suffice not to intertayne thy
wyfe with all, take thou such
a one as can somwhat helpe
thee. But yf thou take her
that is riche, to liue & spende
her goodes ydely & pleasaunt-
ly, thou breakest þe lawe & or-
dinaunce of god, þe which wold
that man shuld liue of his tra-

Gen. ̄. ̄.

ll. j.

uell

The office and duetie

uell & labour, furthermoze, it
shulde breake loue & cōcorde.
And how longe thinkest thou
that she wold suffer & support
thee, which as one that is vn
profitable & ydle doest consu
me & deuour bp her goods &
substaūce. But such a ruffler
þ which as she supposed shuld
haue ben vnto her swete and
pleasant, shal want no payn, &
is, no strif, no crabbed words,
no mutual hatred in this lyf.
And that bread the which he
did eate without payne oz la
bour, shal bzyng with it moste
bitter and soboze meate. How
muche better had it ben then
to haue eaten browne breade
with vile & vnsauerye meate
in tranquillitie & peace, then
in such a bitter life to haue de
uoured & eaten al other Deli.

Of an husbände.

cases folowing the counsel of
the wise man, saying: that bet
ter is a drie morsell of breade
with ioye & gladnes, then a
house ful of fat offering with
strife and contention. Of the
which pleasaunt and swete life
gotten with laboure & payne
Virgil doth say, & there was
an old husbandmā at Tarent,
the which not withstanding
he was but poore & nedye, yet
in mind he was equal to prin
ces & which returning home
towards nyghte, furnyshed
hys Table wythoute anye
coste or charge at all.

Marcus Antonius the Philoso
pher maryed Fustina, the dou
ghter of Antonius Pius, and
trustynge that there by he
shoulde inherite the Empier,

It. ij. Durst

**Prou.
xvñ.**

Tarent
is a no
ble cite
of Cala
bria.

The office and duetie

**Durste not for her manifest &
open aduoutrye refuse her,
lest that anye controuersye
or trouble should be made for
her dowry. I would a great
Deale sooner counsell the wo-
man to marrye with her bet-
ter, then the man to marrye
her that is of moore power,
then he hym selfe. For why:
the minde of man is noble, &
will not abase it selfe, to be cō-
pared to the woman. But
manye women for their de-
fence when they braule and
chide, Doe vse thys armoure,
for incontinentlye thou shalt
heare the cōparison of their
nobilitie and ryches. After al
thys, thou must marke their
qualities, that is, whether
she be a wydowe or vnmarr-
ed,**

Of an husbāde.

ed, a birgyn or coꝛrupt, wont
to be loued or no. In a wyd-
dowe, her age must be cōside-
red. In a yong woman it ma-
keth no greate matter whe-
ther she be a birgyn or no, al-
thoughe it seeme no smale
thyng to haue had the flo-
wer of her age, and as Vir-
gil doeth say, to haue had the
firste loue. Noꝛ it is not of
naughte that my countrey
men pꝛouerbiālye doe saye:
that the begynnynge, as wel
in loue as in potage is moſte
pleasaunte. In her that was
longe with her husband, that
thyng, the which of wise men
is commaunded to be wayed
in frendes, muste be conside-
red, that is, how she behaued
her selfe to her firste husbāde

℞. iij.

and

The office and dutie

and what maner of man her husband was. For if she (he being an honest man) loued him not, nor could not brooke him, wale then with thy self, what she wil be vnto thee: but yf he wer euyl and importune, and yet she moderately dyd suffer him, thou must euer hope and trust the same. But yf he wer euyl & flagitious, then thou muste take good heede whether he haue not allured her vnto his owne maners, and how those maners doe please the. Make also a comparison betwixte him and thy selfe, for yf he wer more vertuous then thy selfe, she considering the good thinges past & those that are present, shalbe heavy and greuous vnto the, and so much

Of an husbände.

much the moze, because þ the
time pꝛesēt semeth to be woꝛse,
se, then that, þ is paste, foꝛ the
time doth cōtinuallꝝ turne &
incline to þ woꝛse. But yf she
be better boꝛne, richer, and of
moze power then þ thy selfe,
she as one þ was some times
maryed to suche an husbände
vnto whō thou arte not to be
compared, shal fastidiously cō-
tempne thee, & the moze bit-
terly hate thee. howe muche
her first husband then thou,
dyd moze commodiously and
gently vse her. But she þ shal
come laden to the w̄ childꝛē,
shal rob thee, & gather to en-
riche her owne wi hall. She
wyl not loue thy chyldꝛen,
noꝛ yet equallye those, which
are common betwene you,

Time.

The office and duetie

but shal haue compassion vpon
the fatherles being destitute
of al fatherlye helpe and com
forte . In her that was cor
rupte men must consider the
lyfe that is paste, for of these
ther are two periculous kin
des, for thou shalte heardlye
perswade her that was com
mon, or her that hath haun
ted the compaigne of greate
men, or her the whiche they
haue loued to be continente:
for it would be heard for her
that was wouite and accu
stomed to be a maistres ouer
great men, to serue him that
is so farre vnder those which
wer her seruantes. And how
soeuer she shal find the, she wil
not beleue that at other wold
haue ben as thou art, but shal
lament

Of an husbnde.

**lament that so vnluckedly she
came & was married vnto the.
I wold not counsel þ to mary
her, w̄ whome thou hast bene
in amors withal, whom thou
flatterdest, whome thou didst
serue, whom thou calledst thy
hart, thy life, thy maistres, thy
light, thy eyes, w̄ other suche
wordes as foolishe loue doth
perswade, vsinge impietie a-
gaynst god, which is þ ende
of al desire & goodnes. Thys
submission is & shoulde be the
cause, þ she doth not regard þ,
but disdayneth to serue thee,
whose ladye she was as she
estemed, & whō she found more
obedient vnto her, euen with
þ perill & daunger of life, thē a
ny other slaue þ was bought
for monie. Thus it appeareth
þ it is**

**Excellent
good coun-
sell.**

The office and dutie

It is not conuenient þ the seru-
uaunt should rule þ maistres,
for after þ loue, hatred, reue-
rence, contempt, & feare hath
once occupied the mind of mā
they leaue certayne cōtinuall
markes, the which þ Grekes
call Hexis, & the Latins Habi-
tus. Great & noble men do al-
wayes honour their pedago-
ges & maisters, & that for the
reuerēce they bare thē of youth
& do feare them, notwithstanding
they be their subiectes, &
haue the aucthoritie & power
in their hand bothe of life and
Deathe. And the prouerbe
doth saye, that whoso maris-
eth for loue, dothe liue in sor-
row. I wold þ the same whi-
che was kindled & did burne
before they were married, &
after they were married, wa-

Of an husbando.

red cold agayne might be re-
nued, perpetual, pure, & liue-
lye. Thou seeſte nowe, howe
great prudence & wiſdome is
neceſſary to diſcerne & iudge
theſe thinges, and howe neces-
ſary it is to counſel with him,
whoſe motions of the minde
are quiete, that they begile
thee not. Let no man truſt to
obtaine a wife, & ſhal haue no
incommoditie nor faute, but
yet the fewer & ſhe hath, ſhall
be in ſtede & place of her mani-
fold & great vertues. But he
& is wiſe, wil learne & take co-
ſel by ſuch thinges as be pre-
ſent. And forasmuch as thoſe
thinges which be meane, are
almost infinite, there can be no
vniuerſall forme nor rule ge-
uen of them, & therfore wiſdō
is

The office and duetie

is present at hand, the which
is not geuen, but with prece-
ptes ayded & holpen: & to ad-
monish men of þe same, I haue
as for an example writtē the
thinges & matters aforesaid.
In the deliberation of matri-
mony, this must be inuiolably
observed, þe we folow not the
iudgement of oure owne sen-
ses, nor eyes the whiche are
sone rauished and deceaued
with beautie, nor of the eares
the which take pleasure in elo-
quence, nor of the motions of
the mynde, wherewith men
are ledde other to kinred, or
els to moneye or riches, the
whiche all throughe their in-
stabilitie, aboundaunce or sa-
cietie, do brynge boyth them
swyfte & sodaine repentance.

And

**Note
this.**

Of an husbnde.

**And therefore al thinges are
to be reuoked & called to that
supreme and exact iudgemēt
of the mind. Thou shalt take
hede, that on thy part the wo
man nother in body nor in sub
stance be not decreaued, for thou
shalt neuer ble her cōmodious
ly, and as thou wouldest thy
selfe, whome thou fraudulent
ly & deceptfully diddest intice
& wind vnto thee. for natural
ly we hate him as an enemy, &
doth begile vs, nor nothyng
doth displease a manne more,
then to lacke the thinge he lo
ked for. It were better to dis
close vnto her thy vices & in
firmities, the mediocrity and
meanes of thy goodes & sub
stance with the perill of y^e losse
of her, then to obtayne her wth
fraud**

The office and duetie

Sergi-
us Gal
ba,

fraude & sure discorde. Sergius
Galba his father & was Empe
rour playde (as it is witten)
the parte of a wise & of an ho
nest man, for when Livia Ocel
la that beautifull & riche wo
man was in loue with him, he
put of his clothes, & secretlye
did she w her that he was bro
ken backte, the which simple
generositie did so contente &
please her, that she regarded
not the blemishe of his bodye,
but loued and honoured him
more, the euer she did before.
Many men are wont to saye,
& they will rule their wiues,
whatsoeuer they be, or how
soeuer they came by the, and
that it is in the hande and po
wer of the husband, what and
of what conditions she shall
be.

Of an husbände.

be. Certes a greate parte of
this doth rest & lye in the hus-
band, so that he as he oughte
to do, do vnderstand that ma-
trimonye is the supreme and
most excellent part of all ami-
tie, and that it farre differreth
from tyranny, the which doth
compell men to obeye. Truly
it compelleth the bodye, but
not the will, in the whiche all
loue and amitie dothe onelye
consist, the which yf it be dra-
wen dothe resiste, and bowe
lyke a palme tree (as naturall
Philosophers do wyte) to
the contrarie parte. Nor
thou shalte not beleue, that
there canne be anye mary-
age or concoorde, where they
agree not in wyll and minde,
the whyche twoo are the
begin-

Matrimony.

**The nature of a
palme
tree.**

The office anddurtie

State.

beginning & seate of all amitie & frendship. And they that do auance & thinke the selues able to rule their wiues, by that time they haue proceeded and gone a litle further, they shall feelee & perceaue the selues begiled, & find þ̄ thyng to be most hard & intractable, the whiche to be done they esteemed most light and easye. Some there be, þ̄ through euill and roughe handelynge and in threatenynge of their wiues, haue them not as wiues, but as seruauntes. And yet surely they are but very fooles, that iudge matrimony to be a dominion. And such as woulde be feared, do afterwarde lament & complayne that they find no loue
in

Of an husbände.

in them, whose loue & amite
through their owne importu-
nitie thei turned into hatred.
And at þe beginnyng glozifi-
ing & craking thus cruelly to
be their wiues maisters, thei
purchase vnto them selues a
most miserable & a lamentable
life in time to come, beinge
nowe þe all loue & pleasure is
caste aside, enuironed with
feare & suspition, hatred, & so-
row. Truly yf a man (as na-
ture, reason, & holy scripture,
do saye vnto vs) be the head
of the woman, and Christ the
father, there ought to be be-
twene them such societe & fe-
lowship, as is betwene þe fa-
ther and the sonne, and not
suche as is betwene the mai-
ster and the seruaunt.

Eph.v.

L.i

Of

The offyce and duetie
Of the accesle and goynge
vnto Mariage.



After þ thou hast de-
termined with thy
self to marry, & hast
done all dilygence
therto required, thou muste
desire of God, good & prosper-
ous successe, in whose hand &
power it is to geue it, & Doubt-
les wil geue it most abundan-
tly, if thou aboue al other thin-
ges haue an hope & a respect
vnto him, For yf thou, after þ
thou hast satisfied thine appe-
tite, resort vnto him, Desiring
him þ thou mayst obtayn the
thing that thou most desirest,
it shuld apeare þ thou woul-
dest make hym a minister of
thy voluptuous desires and
plea-

Of an husbände.

pleasures, and so doynge thy
bowes & prayers should ap=
pere most manifest blasphemy
A man should not come vnto
marriage as vnto a pꝛophane Note
thinge, with a solute and an
uncareful mynde, but with a
quiet & a wel purged mynd,
as to a thinge most sacrate &
holye. Noꝛ matrimony doth
not onely consiste in the con=
iunction of the body, noꝛ yet
in daunsyng noꝛ bancketing;
procedynge & broughte vnto
vs with many other thinges
from the gentiles, when that
it shoulde rather be seme vs
most studiously to pray vnto
almighty God, that so way=
ghtye a thyng as matrimo=
nye is, myghte haue good
and prosperous successe.

L. ij.

Maꝛ

The office and duetie

Matrimonie as a thing sanc-
tified of God, the which wil-
He, xij leth the matrimonial embra-
cemētes to be chaste, the bed
to be vndefiled, and their pro-
ginie vnbespotted, And it is
after the mind of S. Paule,
a signe of that great misterie,
wherwith Christ doeth indi-
Eph. v. solubly vnite hym self vnto
church. Therfore thou ough-
test as much as shal lye in the
to lift vp thy mind, and to re-
membze howe great & howe
worthy an ymage thou doest
repzent, and that thy wife
is vnto thee, as the churche,
and thou vnto her as Christ:
And therfore thou shouldest
shewe thy selfe vnto her
as Christ shewed him self vn-
to his churche. The charite
and

Of an husbände.

and loue of Chziste vnto the
churche is incredible, and thy
loue towardes thy wyfe
ought to be most effectuous.
Societe and to liue together
is the most effectuous and su
rest knot to knitte and ioyne
amitie and loue amonge men
and all other beastes. What
greater societie or companye
can there be, then is betwene
a man and his wyfe. Whose
house, whose chambze, whose
bed is cōmon, their chyl dren
are common, and they them
selues partakers of al good &
euyl successe and fortune, the
which societie and felowshyp
wer sufficiēt to styre and pro
uoke him that loueth not his
wyfe, to loue and beneuo
lence. And what companye

The offyce and duetee

or loue shall a manne loke to
haue of him that loueth not
his wyfe. Ther are þ in loue
and amite loke for gaine as þ
vile Epicures do, vnwoꝛthy
to be beloued, menne whiche
loue them selues & not their
freēdes. And if we haue a re-
specte vnto commoditie and
profite, there is nothing that
geueth so muche as doeth a
wyfe, no not horses, oxen, fer-
mers nor proctours. For a
mans wyfe is the felowe and
conforter of all cares & thou-
ghtes, and doeth moore dili-
gent and good seruice, then
other mayde or seruaunt, the
whiche do serue men for feare
or els for wages, but thy wil-
is led onely by loue, & there-
fore, she doth every thing bet-
ter then all other. And God

doth declare it, saying: let vs
make Adam a helper lik vnto
him selfe, by the helper is sig-
nified the vtiltie and profite
of the seruice, & by the simili-
tude & likenes is signified lo-
ue. For a seruaunt and he that
is hired, are far vnlike y^e mai-
ster, and are taken wel nyghe
for no men. A seruaunt in the
steede and place of an horse
or of an oxe, y^e whiche must be
betē & inforced to their work
doeth serue his maister. A
hired seruaute is in y^e place of
an hired horse, for whē y^e hier
is payed, y^e locitie & felowship
dissolueth. The child is part
of y^e father, & through a natu-
ral pitie thei loue eche other;
but yet y^e wife is moze anne-
red & ioyned to her husband.

The office and duetie

The father doth labour and
taketh paine for his childre,
but sildome the children for
theyr fathers, and often ty-
mes they are sent to inhabite
& dwel in other mens houses
wherby in a maner it appea-
reth that their strayte & faste
societe doth dissolue & break.
But the wife cleane contrary
doth incontinently take pai-
nes for her husband, nor may
(as long as she liueth) nother
chaunge house nor bed. If com-
moditie & profit be looked for,
what comoditie excelleth this
yf þ thou loue thy wife þ shalt liue
most pleasantly, yf þ loue her
not, most miserablye & wret-
chedly. For ther is nothing so
harpe nor so bitter, as to hate
the thing þ doth fauor & loue
thee

Of an husbnde.

the, noꝛ nothing moꝛe happy
as to loue him that hateth þ.
What doth other mens bene-
uolence & amitie helpe oꝛ cō-
foꝛt me, yf inwardlye I con-
sume my selfe with hatred, oꝛ
what doth other mens enuye
& hatred hurte me, when my
mind is occupied with swete
& pleasaunt loue. The foun-
tayne of felicitie & miserye is
inwardly, foꝛ outward thin-
ges do litle oꝛ nothing to the
iocunditie oꝛ miserye of mans
life. Some there be, that hate
aungels, the whiche that not-
withstandinge are throughe
loue most happy & fortunate.
Some other loue Sathan, &
whiche throughe enuy and ha-
tred are moſte vnfortunate &
wretched. How ſhal it be poſ-
ſible

The office anddnetle

sible then, that thou whiche
Dost loue shalt not be loued,
the prouerbe being true and
saying: Loue that thou maist
be loued. Thou shalt then
leade a celestiall & a heauenly
life, when there is such corre-
spondente & mutuall loue be-
twene you, as there is amōg
the angels and those blessed
soules, whiche haue left theyr
Dodies, and are clothed with
the diuine and godly lyghte.

The law
of loue is
matrimo-
ny.

The lawe of matrimony and
nature, whiche Adam or God
rather by Adā did pronounce,
Doth Declare how greate the
loue of mariage should be, for
when Eue after that swete
slumber was broughte vnto
him to be his wife & companio
behold (quod) Adā this bone
is

O f an husbande.

is of my bones, and this flesh
of my flesh, for this shal man Gene. 2.
forsake father and mother, &
cleue vnto his wife, and they
shal be two in one flesh. This
is the summe and ende of all
loue & amitie, to be so ioyned
with the thing that thou dost
loue that thou mayst become
one thing with it. The Poet-
es declare, that Vulcanus the
God of smithes founde two
together, the whiche shewed
one to another great tokens
of loue, and taking a pleasure
in this their charitie & loue, a
thing vnto god most accepta-
ble, he asked them whether
there were any thing, where
in he mighte do the pleasure.
O Vulcane qd they, we desire
wth those thi diuine instrumēt's Note
thou wouldest

The office and dættle

wouldeste breake vs in peaces, cast vs newe agayne, and make of vs two but one.

This is the ende of al our desires, & for this doth loue study, & shal obtayne that it desireth, yf it may bring þe thynge to passe, the whiche at lengthe shal be in that heauenlye loue and charitie, when we being spoyled of this fleshe of sinne, and renued by Christe, shalbe made one thing with God, & among our selues, as Christe dothe teache vs. What other thinge is it, þe man must leaue father & mother for and cleue vnto his wife, but only þe charity ouercometh al loue, yea & þe also which doth claspe the father & the childe together, þe oughte to be mooste greatest.

Gene. ij

Hector bes

Of an husbände.

beyng a man taught onlpe by nature doth saye, as Homere writeth, that Troy in time to come shuld be destroyed by þe Grekes, and that he doth not care nor sorowe so muche for him selfe, his father, his mother, or for his brethren, as he soroweth for his dearly beloved wife. The stoute & manly mind of man hath continually his reward: for why? the flame pearseth the womans heart, the whiche loueth her husband most feruently. And so dyd Andromica loue Hector aboue al other. Zenophō doth shewe, that when Tygraue the king of Armenias sonne & hys wife were Cyrus prisoners, he promised to redeme her with his owne life. And afterwar-
Des

Des whē they asked her what
she thought of Cyrus, she sayd
ſhe neuer behelde noꝝ ſawe
him. And when her husband
ſayd, what thinge haſte thou
ſene then, yf thou neuer didſte
ſee him, ſhe aunſwered, what
thing ſhuld I beholde oꝝ ſee,
but him only. ſhe ſayd he wolde
redeme me out of ſeruitute &
bondage with his owne life:
ſo greatly the loue of her huſ-
band had inflamed her. But
what maner of loue ſhould be
in matrimony: & with what
other pꝛeceptes ſhoulde it be
faſhyoned, then with thoſe, ſhe
whych the Lorde our God
dothe geue by hys Apoſtle
Paule in the Epyſtle to the
Ephesians. where he ſayeth:
That manne is the heade of
the

Of an husbände.

the woman, as Chyste is the 1. Cor.
heade of the churche, and god iij.
the heade of Chyste. He propo-
neth no vile thing, noz of erth-
lye wisedome, that dothe cor-
rupt, and is foolishnes before
God, and oftentimes in thys
world doth decaye. & yet doth
elevate and extoll it selfe to
the similitude and ymage of
the eternall wisedome, by the
whiche the almightie god cre-
ated & made the world. And
that heade of the churche said
so seriouslye, that he was the
saluation of his bodye, that
he doubted not to giue hym
selfe for it. The Apostle
calleth vpon hys, to ensue
and folowe thys loue, that Eph. v
is, that as **CHRISTE**
hathe sprynckled and shedde
his

The office and duetie

Loue ge-
neth cou-
rage.

his bloud to saue his churche
so shuldest thou not feare, nor
that for thine or thy wifes af-
fections, but for the helth and
salute of her soule, to die most
stronglye. What thinge can
make the coragious, yf loue
make the not: the whiche ge-
neth courage & audacitie to
hartes, hares, & other time-
rous and fearfull beastes. In
this worde salute is compris-
sed, life, helth, vertue & hone-
stye. But as for riches, orna-
mentes, delitiousnesse, bayne
glozy & voluptuousnes are ta-
ken for foolishnes. He hym
self despised al these thinges,
& taught his, that they shuld
come vnto him, yf they light-
ly regarded them. Christ dyd
not to enriche his churche w
gold

Note
this

Of an husbande.

golde and siluer , or that it
shoulde be of solace or plea-
sure , but he was crucified to
sanctifie his churche with wa-
ter by þ word, that it myght
be glorious withoute anye
wrynkle or spotte, holpe and
faulceles, and so oughte men
to loue their wyues as their
owne bodyes. The Lord do-
eth dayly sanctifie the church
by hys death, that being pur-
ged with the mooste purest
bloude of her spouse, she may
be adourned with all vertue,
and by puttynge awaye olde
Adam with all his deedes,
she maye be clothed wyth
Christe her spouse, the which
was made of God after the
similitude and lykenes of the
first Adam, I say, the heauen-

Eph.v.

M.i.

lye,

The offyce and duetye

ly, not after the ymage of the
earthly. There appeare out-
wardly suche wonderful and
excellēt vertues, wherof the
gloze of the churche doeth
arise, that by them they may
come to the fountayne of all
goodnes, that do meruaile at
those sprynges, and doth ho-
nour them. And therfoze we
are commaunded to be in eue-
ry place a good odour and sa-
uour, but namelye vnto the
lord. And it is the wyl of our
maister that oure good woꝝ-
kes shoulde be knowen to all
men to the intent our heauen-
lye father of whom we recey-
ued thē, might be glorified.
The quene did stand by the
right hand of her spouse, in a
vesture of golde wrought a-
bout with diuers colours, but

ii. co.ij

Mac. v.

Psalme
xliij.

Of an husbande.

yet her glozy was not in her
apparel, noz in those thinges
which mē do behold & se, but
in those þ̄ she seeth in sprite, &
that her spouse doeth approue
for whose loue she doeth ad-
ourne & apparel her self: who
thē can esteeme matrimony to
be vile, consideringe it is þ̄ y^e
mage of so high and so diuine
thinges. And therfore þ̄ wo-
māns life, bertue, & good name
& fame, oughte to be vnto her
husband more derer then his
own life, as chzist put his own
life to great & incredible pain-
es & tozmiētes to saue, sancti-
fie, & to honoz his church, Noz
þ̄ must not behold how fayre,
of what kined, how rich, oz of
what healt he she is of, noz yet
howe greatl y she doeth loue

¶ ii.

thee:

The office and dutie

thee: for whatsoeuer she be &
thou haste married, thou must
none other wyse, nor with no
lesse affection loue her, then
Christ loued his churche, the
whiche refused not to suffer
great paynes for the wicked,
and his enemies, Drakynge
them vnto him as membres
vnto the head, to furnish and
to make vp his churche with
al, he doeth dayly teache her,
sustayneth, clarifieth, munda-
fieth, and with greate paci-
ence & gentlenes doeth cha-
sten her, and whatsoeuer she
be, he embraeth her wth great
loue, although she be vnkind,
and coldely doth recompence
his feruent loue and charite,
to her wardes. She is thy
wyse, and ye bothe are nowe
but

Of an husbände.

but one thing, therfore thou
oughtest to loue her as thy
selfe. It is wrytten that Epa-
minudas enemies appoynted
him a certayne vile office, the
whiche he accepted moſte be-
ninglye and thankesfully, say-
inge that he woulde so vse it,
that in tyme to come it shulde
be reputed amonge the peo-
ple a very honest office, and so
he dyd. Could this man in so
great a dissention of the citie
and amonge so manye enui-
ous personnes and enemies,
cause a vile office to be had in
estimation, and canst not thou
euen of thy selfe byrnye to
passe, that thou dispise not
thyne owne fleashe, yea thy
selfe, when that Paul doeth
saye, he that loueth him selfe

Eph. v.

The offyce and dutye

A frende

Gene. ij

loueth his wif. For ther was
neuer man þe hated his owne
flesh, but doth nourish & cherish
it, as the lord doth cherish his
church, Aristotle folowing the
Pythagorians doth define a frend
that he is the self same thyng
with another. And god doth
saye, þe the wife with her hus-
band is al one thing. And Ci-
cero to cōfirme & kepe amitie
geueth this counsel, that the
inferiour shuld ascend & the su-
perior descend, for so þe thinge
may be brought to equalitie.
But in matrimonye this ne-
deth not, for it is sufficiente
both for þe man & the wyfe, to
perceyue & vnderstand, that
they are parte eche of others
bodye. And therefore to be
sayre or foule, ryche or poore,
noble

Of an husbände.

noble or ignoble, whole or sicke, wyse or folysh, is nowe throughte the operation and work of God, the which hath made them bothe one, common vnto them bothe. Nor there shall neuer be true and cōtinual loue, except it be stablished vpon those thynges that remayne after death.

For beauty, ryches, kinred, & suche other haue their tyme, some appoynted by nature, & some by fortune, & other humaine chaūces. Thei haue also their societie, & in time and place thei are forgotten. For we can not at all tymes and seasons remember the Fabians, the Cornelians, and that we receyued a greate dowrye. The affection with the

M. iij. tyme

The office and duetie

tyme doth waxe feble & cold,
and the plentifulnes and ble
of that, that a man dyd gre:
Dely fyrt desyre doeth cause
him to lothe it. All these thin-
ges do diminishe loue, & certē
of the do vtterly extinguishe
it, the which if it had bene in
the mind & in vertue, shoulde
haue continued for ever. For
vertue is euer at hand, neuer
ydle, neuer vnprofitable nor
boide, but alwayes working.
Nor the soule of mā by the death
of the bodye doeth not die, so
that we may beleue that thei
whiche be departed doe loue
all suche, as in thys worlde
were deare vnto theym:
and that they whyche lo-
ued the Soules of those
whyche bee departed and
Delyuered

Of an husbände.

Deliuered from the bodye, do
loue them not as Deade, but
as they loue their frendes, &
which are absent & farre fro
them. And therfore we do see
many women that kepe their
fayth & loue vnto their firste
husbandes, as did Demotions
the Ariopagites Doughter, of
the which S. Hierome doth
write agaynste Iouiniane, the
whiche after that her spoule
Leostenes was deade, woulde
marry with none other, saying
that she should marry an ad-
uouterer & no husband, for al-
though he wer departed, yet
he was aliue vnto her. And
so sayd that womā of Rome.
And howe Charpely & wittelye
doth Lucane bring in Cornelia,
Scipio Metellus Doughter, and
Pompeus

Note.
that ye
women.

The office and duetie

Pompeus last wife, taking and
esteeminge her selfe but as an
harlot as touchinge Iulia hys
first wife, as though the knot
and band of matrimonye and
loue did yet indure betwixte
the liuing and deade. And na-
turally every man desireth to
be loued and doth searche for
the fauour of other men, and
studieth to kepe & to encrease
those thinges, that cause hym
to be in fauour. If thy wife do
perceauie, that thou art rai-
shed and taken with her beau-
tie, and would that thou shul-
dest loue her, she wil do al her
diligence to encrease & aug-
mente it, yf with her commu-
nication. she will neuer cease
pratling, yf with her vertue,
she wil dayly labor howe in all
honest

Of an husbande.

honest & vertuous Deedes the
maye be better. Byas one of
the seuen wise & sage men of
Grece, gaue this one precept Byas
precepts.
& rule of loue. Loue so sayth
Byas, þ thou mayste hate, and
hate þ thou mayst loue. I can
not saye, whether this wise
man doth moze folow the fi-
gure of wordes, then þ truth
of the sentence, inasmuche as
he dothe teache, that no man
shuld be to other, nother faith-
full frende nor enemye. And
therefoze Cicero doeth saye
full truelye, that all amitye
and frendshyppe shoulde de-
caye, yf a manne shoulde loue
so, that he maye hate. What
shoulde he truste then? what
shuld he beleue, or to whome
shoulde he open hys mynde?
or

The office and duetie

or how shuld he loue him truly and with al his heart, whē he may coniecture and thynk that in time to come he will be or may by his enemy: surelye he will drawe backe, and provide agaynst such thinges, as may fortune & chaunce. And therefore this sentence maye thus more cōuenientlye both for the vse of nature & of this life be turned. Loue neuer to hate, but hate to loue when time shal be. Every man shuld loue his friend simply, but specially his wyfe. And forasmuche as loue & other affectes are named of the Philosophers Habitus, the whiche are conserued and kept in vs through time, operation, and labour, we muste euen at the
begin

Of an husbands.

beginning geue our Diligēce,
that all iniuries and offences
maye be auoyded: for as Plu-
tarke doth saye, tender & softe
loue is sone broken. Therfoze
that newe loue & coniunction
of the mind, must be nourished
with benigne, swete & gentle
conuersation, vntil it be so in-
creased & fastened, & no great
stozme be able to dissolue oz
bzeake it. And al suspitiō must
be at all times, but specially at
the beginning of matrimony
auoyded, lest thou firste begin
to hate, oz euer thou beginne
to loue. And beware thou
sayne it not, nor conceaue it
of no light occasions & conie-
ctures, for vnto suche thou
shouldeste geue no eare, al-
though there were great ap-
parence

The be-
ginninge
of matri-
moniall
loue.

The office and duetle

parente & liklyhode. Ther is
no man so well fashioned and
brought vp, that can satisfie
all men, and he that was able
to auoyde the faute, was not
able to auoyde suspition, for
iudgementes of men are free
and licentious, & they do in-
terprete, & they see and heare,
not after the truth, but after
their affections, and the con-
iecture that they do sayne &
reioyce in, vnto the whiche
some do geue more credite,
then some. Pansanias in platose
Simposse doth put two Venus &
two loues, a heauenly and an
earthly. The earthly is blind
abiect, vyle, fyithye, and occu-
pyed aboute vile and filthye
thinges, neuer lokynge vp to
thinges of more worthines.

But

ij. loues.

Of an husbande.

But that celestiaall and hea-
uēly loue doth see most cleare-
lye, folowynge vertue & those
thynges, whiche are mooste
beautifull, and moost lyke vn-
to heauenlye thynges. Those
husbandes that loue the beau-
tye, or the ryches of their wi-
ues, are blynde and subiecte
to that earthly loue, not per-
ceauinge the reason nor yet
the measure therof. But thei
whiche are true husbandes,
loue the soule and vertue, and
haue a iudgemente in loue,
and beyng inspired wyth the
strengthe and spirite of that
celestiaall loue, do loue wyse-
lye: for pure and holye loue
dothe not byolentlye compel
them, as that doeth whych
is earthlye, but prudentelye
doth

**True hus-
bandes.**

The office and duetie

Doth guyde , and conduct the
gently perswaded to þ place
they shuld go vnto. The wise
husbande doth loue his wyfe
feruentlye , but yet as the fa-
ther loueth his sonne, þ head,
the body, the soule , the fleche,
and as Christe dothe loue his
churche, & thus must the hus-
bande & the wife loue eche o-
ther . Nature it selfe dothe
teache vs this , & they lyke-
wise that are learned in di-
uine letters do tel vs þ same.
Adam was firste created like
vnto the ymage & similitude
of his maker . But when he
perceaued that it was not cō-
uenient noꝝ mete, þ he shoud
liue alone , a helpe like vnto
him selfe was geuen him and
taken euen oute of hys owne
side,

Gene. ij
ij.

the, insomuche that Adam is
to Eue, as the father is vnto
his sonne. And it was said to
Eue, thou shalt be vnder the
pouer of man, & he shall rule
thee. For it is not thus onely
in man, but in al kindes & loca-
tes of beastes, & the female is
vnder the pouer & Dominion
of the male, and therefore the
male is more stronger bothe
in mind & bodie, then the fe-
male. And the instrumentes
to rule withall, are more ex-
cellente and more perfecte in
manne, then in womanne,
as the sharpenes of witte, di-
ligence, wisdom, strength,
audacitie, generosite, and ex-
cellencie of the minde. And
therefore & Romaynes folow-
ing nature, did neuer take the

A. i. whole

whole auctoritie of man from
 women. Lilius blinge p wor-
 des of Caro, Dothe saye thus.
 Our forefathers would not,
 that women shoulde do anye
 thing without the auctoritie
 of man, submittinge them sel-
 ues to their fathers, to theyr
 brothers & to their husban-
 des. Matrimonye is called a
 coniunction and a coparison,
 but yet they are not like, as
 Martial doth saye merelye, ex-
 cept the woman be unlike the
 man. O Sexte (sayth Martial) let
 the woman be vnder her hus-
 band, and so they shalbe lyke.
 It is sufficient, p the husband
 loue his wife with a lightre
 loue, but the wife is bounde
 vnto her husband in two thin-
 ges, that is to loue him, & to
 do

Of an husbnde:

do him reuerence, the whiche
affections can not be constrayned, but yet they maye be ob-
ned of her by gentlenes. But
this thing can not be Done w
woordes, but as he sayeth:
Marke, yf thou wilt be loued,
loue. They which are learned
do think, that this thing doth
not happen by chaunce medle,
but by the secrete artifice of
the world. The Philosopher
Plato doth say, that the whole
worlde is so compacte and
bounde together by God the
artificer, as it were with cer-
tayne knottes, for yf thou
drawe or take one of them,
the other by a certayne se-
crete coniunction, as it were
the lynckes of a cheyne do fol-
lowe, but yet he sayeth, that
R.ij. those

Some
reuerence

The offyce and dutye

those thinges, which are like
a most cōfozmable one to the
other, are most specialle ioy-
ned together, a that beneuo-
lence doth grow of the simili-
tude a likenes of nature and
custome, and that they which
loue, are loued agayne. And
this loue must be pure and sin-
cere, or elles it shall haue no
strength nor none effect. Fire
paynted vpon a wal doth not
burne, nor a false adamante
draweth no yron. Many men
do maruayl, why they are not
loued, seinge they do shewe so
many tokēs a signes of loue.
The signes a tokens of loue
are not loue, a therfore they
cause not the effecte of loue,
but prouoke a cause hatred,
when it is perceaued, & they
loued

Of an husbando.

loued not, but fained so many
tokens and diuerse signes of
loue. Loue also doth growe
of the opinion of honestie, for
as Cicero dothe saye, there is
nothings more amiable, nor
draweth the minde of manne
more to loue then vertue. All
loue is a certayn affection to
thing, that is goodly & fayre,
there is nothing more good-
ly then vertue, the which yf a
man might behold & see with
his bodely eyes, would sicke
bp great loue vnto it self, but
it is seene with the inwarde
eye of the mind, and draweth
those that beholdeth it to be-
nevolence, & to embrace and
loue it. The opinion of excel-
lencie, the whiche is situate &
set other in the power of the
N.iii. body,

what lo-
ue is.

The office and duetie

Genera-
tion,

body, or of y^e soule, doth bring
forth, & ingender veneration,
and reuerence. Strength, ri-
ches, frendes, clientes, ser-
uauntes, ministers, subiectes
fauour, grace, and dignitie, be-
longe vnto the bodye. In the
soule are iudgement, wisdom,
the sharpenes of witte, saga-
citie, watche, fortitude, & au-
dacitie, wherby men do take
vpon them great actes & en-
terprises. Of these thinges
doth maiestie procede & arise,
by the which al thinges vpon
earthe are ruled & gouerned.
And with this, kinges and
magistrates gouerne and de-
fende great nations and king-
domes, and throughe thys,
greate multitudes and num-
ber of people do obeye vnto
the

Maiestie

Of an husbāde.

the will of one alone : wyth
this captaynes & Emperors
do conducte, whether soeuer
they wil greate companies &
hostes of menne. Of this the
mayster hath reade for hys
seruaunte, the father for hys
sonne, and the husbāde for
hys wife, to thende she maye
loue and obeye hym that is
wise, for prudenye and wis-
dome wythoute honestie and
goodnesse is formidable, and
goodnes without wisdom is
loued, but not obeied. In this
maiestie doth consist the force
& strength of iustice both to re-
ward & to punishe. It shalbe
sufficiēt for an husbād to haue
of these thinges so muche as
shal suffice to rule his wife &
his family withall. Other mē

R. iiii. haue

The offyce and dutye

haue nede of power, & also of
maiestie to rule a citie, in the
which are so manye houses &
householdes. The foundation
of al thinges is fayth, & which
is most certaynly obtayned &
gotten by science. The nexte
vnto fayth is, to be hadde in
good estimation. Marcus Cato
(as Salust doeth wyte) dyd
laboure rather to be good,
then to appeare good: & ther-
fore the lesse he sought for glo-
rye, the more he obtayned it.
Those opinions are wont to
be most surest and fast, & which
do occupye the yong & tender
minde, as we do see by those
thinges, that children do first
learne and commende to me-
morye. For wolle doth ne-
uer loose hys firste coloure,
no?

Fayth.

Notes

Opinions

Of an husbande.

nor that clothe the which (as
it is commonly spoken) is
died in wolle. And therfore,
we ought not only to labour
and studie to bynge in good
affections , but we muste so
dispose and order the whole
state of oure lyfe, that it maye
be the moze easie to be borne,
and throughe conuersation
ware moze swete and plea-
saunte. Thou muste also con-
sider thyne owne wytte and
qualities , and lyke wyse thy
wyues , and thy ryches and
substaunce, and prouide that
it maye prosper, not onely for
the tyme and state presente,
but also for the tyme that is
to come . And thus conside-
rynge the casualties of man,
thou muste dispose the thyng

R. v. in

i. pe. v.

in suche wyse, that not great
chaunge or chaunce mai trouble
the soft & delicate mind of the
woman; notwithstandinge
that chaunces are infinite, &
that no prouision can be found
to withstande them, and that
many of them must be referd
vnto God, the whiche taketh
care for vs al, & would that we
shoulde not care for the thin-
ges that are to come, the whi-
che pertayne to hym onelye,
nor no man can make prouir-
sion agaynst them. But now
to retourne to oure purpose,
when thou goest a wooing,
thou muste beware and take
heede (that thou whether
the woman be promysed the,
or nowe brought home vnto
the) geue not thy self to those
vnmete & voluptuous loue &

Of an husbände.

lustes, by the whiche men are compelled to sai & to do many thinges which are filthy and childish. And of this loue the prouerbe doth saye, that it is scarcely graunted to God, to loue & to be wise: loue & wine are in thy power oz euer thou drinke, but after & thou haste drunken, & shalte be their subiect & seruaunte. And of this we shal iudge the to be vaine, light, vnapt, and folishe. Nor thou canst not kepe thy maiestie in such filthy loue: for Diuide doth say, that maiesty & loue doeth not agree, nor remain nor tary not in one place. But & poet doth speake of this erthly and blind loue, for cordiall and wyse loue doeth not diminishe maiestye.

Nor

The office and dutie

¶ Nor a woman can not suffer
nor take hym for her maister,
that was some tyme her ser-
uant. And the weaker a wo-
man is in mynde, the more
she desyareth to be in power,
and yf she had once Domina-
tion and rule, she taketh it as
an iniurie, yf she rule not styl.
¶ Nor there is no rule moore
violente or moore greuous,
then theirs, that by al reason
ought to be subiectes, as the
rule of seruautes, artificers
chil dren and women. But as
we woulde that the man whē
he loveth shoulde remember
his maiestye, so we woulde
that when he ruleth he for-
get not hys loue, nor to tem-
per it with maiestye. And
when he doth thinke him selfe
to

Note

Of an husbnde.

to be the head and the soule,
and the woman as it wer the
fleshe & the bodye. He oughte
in lyke maner to remembre,
that she is hys felow & compa
nion of his goods & labours,
and that their children be cō
mon betwene the ym, bone of
bones, and fleshe of the fleshe
of man. And thus ther shalbe
in wedlocke a certayne swete
and pleasaunt conuersation,
withoute the whiche it is no
maryage but a prysone, a ha
tred & a perpetual tozment of
the mynde. Let thy wyfe per
ceyue and knowe that for the
good opinion that thou haste
of her, & doest loue her simply
and faythfullye, and not for
anye vtillite or pleasure. For
who so doeth not perceyue
that

The office and duetle

that he is beloued for hyg
owne sake, wyl not lightly do
the same to another, for the
thyng that is loued, loueth
agayn. If money or nobilitie
coude perceyue and vnder-
stande that they were belo-
ued, they woulde yf they had
anye felynge at all of loue, re-
quite it with loue: but when
the soule is loued, inasmuche
as it maye loue, it geueth
loue for loue, and loueth a-
gayne. The Breaker of
horses that doeth vse to ride
and to pace theym, doeth
handle the rough and surdy
colte with all crafte & fearce-
nes that maye be, but with it
that is more tractable, he ta-
keth not so greate payne. A
sharpe wyfe muste be pleased
and

A sharpe
wyfe.

Of an husbande.

and mitigated with loue, and ruled wyth Maiestye: & the more gently thou doest vse & shew thy self vnto her that is meke and honest, the more benigne and meke thou shalt finde her. But she that is noble and of a stout mynde and stomake, the lesse thou doest looke to be honoured, the more she wyll honour thee. But yet the wyse husbande shall neuer sette hym selfe so farre in loue, that he forgette that he is a man, the ruler of the house, and of hys wyfe, and that he is set as it were in a Station to watche, and delygentlye to take heede, what is done in hys house, and to see who goeth oute and in.

A thep.

A shepherde had neede to be industrious and diligent, but he much more that hath the order & keeping of man, the whiche is so variable a beast, & so intractable. Yf so be that the husbande haue obtayned that his wyfe both truly and heartely loue hym, there shall neede nother preceptes nor lawes, for loue shall teache her moe thinges and more effectuously, then the preceptes of all the Philosophers. And forasmuch as the lawe is made to moderate the affections wherof, they shall be better & refrayned by loue, the most puissant of all other affections, then by any lawe, howe elegantly, or wisely, howe imperiously or threatingly so euer it be made.

There

Answer.

Of an husbande.

There is made no lawe for him that loueth, for to what intent should they make anye lawe, when that loue euen naturallye doth moue a man to loue. There is no lawe made for the father agaynst þ child, but wel for the child agaynst the father, for the father doth continuallye loue the childe, but the child doth now & then leaue of to loue the father. If the wife loue her husband, he is to her a father, mother, brethren, true riches, & all that she wil desire. Fortunate and happy is þ house, the whiche is knitte with that, where with the world, the heauens, and the celestiall spirites are vnited & bounde together, þ is with charitie. And what
D. J. things

Fortunate house,

Sulpi-
tia.

The offyce and ductye
thing is there in this life that
maye be compared with one
Daye of so blessed & so heauen-
ly a life. Galenus was maryed
with Sulpitia, the which amōg
all the Matrones of Rome,
was most chaste and beste lear-
ned: of the which mariage Mar-
cial doth wryte in this wise &
maner. O Galene howe plea-
saunt were those. xv. yeares,
that the Lorde did geue thee
with Sulpitia thi wife. Note
it, and nowe note it well with
a white stone, in the which all
thy age & yeares are cōpyled:
And yf Parca had geuen thee
such another day, thou woul-
deste haue counted thy selfe
muche more happye, then to
haue liued as longe, as Pilius
Nestor. And finally ther shuld
be

Of an husbnde.

be such cōcorde betwene man
& wife, as god hath made be-
twene heauen & earth, by the
which so great a varietie and
multitude of beastes & trees
is produced & ingēdred. And
therfore it must be wayd & cō-
sidered, whether y woman do
loue simply and faithfully, for
as fire doth kindle fire, so do-
eth loue prouoke loue, & one
flame augmenteth another.
This thing sayth Seneca, hath
in it self great ioye & reward:
for what canne be so ioyfull or
pleasant, as to be so louing vnto
thy wife, y therby y mayst
loue thi self y better. If there
be any thing amōg these thin-
ges of fortune, that she tru-
steth vnto, or loueth so well,
that she despyseth and lytle

D.ij. regar.

The office and dietie

regardeth her husbände , be-
cause she hath it not, or prefer-
reth her selfe aboue him , be-
cause she hathe it, that thinge
must be layd apart & contem-
ned, as a thing rather accep-
ted & esteemed by the foolish o-
pinion of man , then of it one
proper & naturall goodnesse.
Beautie is a frayle gift and a
slipperous, and more profita-
ble to those that behold it, the
to those that haue it : nor he
can take no great pleasure in
it , but a litle as it were in a
glasse , and yet incontinent he
doth forgette þ he beheld and
sawe, and it is to them both a
prouocation to euill. He that
is fayre waxeth proude , and
he þ doth behold it, becometh
subiecte vnto filthie loue . In
the

Beautie

Of an husbnde,

the minde (the whiche is iudged to be the man) do consisteth the true liniamētes of fayzenes, the which intice and prouoke celestiall loue, beinge mixt with nothing þ̄ is shamefull other to be done or spokē, & therfore there is no man so farre without witte, þ̄ rather would not haue her which is foule & honest, then her which is fayre and vnhouest. Thou mayst sone declare, that thou doest not greatl̄y esteeme riches, yf thou be contente with that thou hast hauing wherewith al to get thy liuing, & being content to support pauer-tie with a litle, for why ⁊ the ende of riches, is to satisfie nature, the which is cōtent with a litle. I wold not þ̄ thou shouldest

Riches

Q. iii,

Dest

The offyce and duetye

Eloquence

Best cōmend her þ̃ is eloquēt
a ful of wordes, when that ta
curnitie & scilence is moze
sitting & comlye for her: noz a
woman can not be to softe of
speache. And as touching her
kinred, whatsoeuer it be, yet þ̃
husbande ought euermoze to
be esteemed moze noble then þ̃
wife. Noz she must not consi
der what his father was, but
what her husbād is, of whom
both she & her child take their
nobilitie & ignobilitie, for no
man shuld trust, oz haue anye
confidence in any other mans
vertue. For we al are of þ̃ self
same elementes, & god is fa
ther vnto vs al: & therfore it
shuld be a very wicked thing,
that chzisten men which haue
layd awaye olde Adam, & are
baptised

Kinred.

Of an husbnde.

baptised with the bloude of
Christe, & by his death made
new creatures. Shuld regard
their bodely & fleshy kinned:
for they shuld now liue in spi-
rite, named christians, & resto-
red by Christ to their native
nobilitie, from the which al hu-
mayne generation was falle
through sinne. In this nobi-
litie, the which is oures only,
the Grekes do not gloze of
their wittes, nor the Iewe of
the earthly promise of Canaan,
nor of their circumcision, nor
the Romayns of their trium-
phes and conqweste of all the
world, but the christiā, which
is the spiritual and the celesti-
al manne only. And therfore
yf it be a filthye and an incon-
ueniente thyng for manne

D. iiii. to

The office and dnetie

**Howe no
bilitie &
gloze is
gotten.**

to seke gloze of his kinned,
howe muche more filthie & in-
conueniente is it for the wo-
man, the which gloze now a
dayes is not gotten by ver-
tue, but by the heapinge vp of
riches, or els in warre by mur-
der, thefte, & cruelnes, as the
Goes thoro wout al Spayne,
the whiche thinges in manne
are abhominable, & so muche
the lesse conuenient for womē
vnto whome euen of nature
warre & armour are Denied.
Many thinges might copiou-
ly be spokē of beautie, riches,
eloquence, and of kinned, the
which I haue breuelye cōpri-
sed, because I wold not be o-
nerous in thinges & maye be
easely found vnto the reader
Use thy selfe so vnto thy wi-
ues

Of an husbnde.

ues frendes & parentes, that
they maye haue as muche com
moditie and honour by thee,
as thou mayst haue by them.
There are that wyl say, that
thou art not able to sustayne
and vpholde thy familie and
houehold without their helpe
and succour, vse thou the com
forte and helpe of no such, al
though thou haue nede of
themy, for it is better (after
the mynde and the counsaile
of the wyse man) at home to
eate browne bread wyth salt
meate, then to be fed most de
licately & dayntely wth brow
ling & bitter words. For thei
(yf they be wise men) shal not
shewe thy wyfe, that they so
lytle regarde and esteeme the,
least that thei breede some di

Prou.
xvñ.

D. v.

scenti

The office and duties

scention and Disoord betwixt thee and their kinsmen. And in all thy troubles & Discentions wth thy wyfe, they oughte (as it is meete they shoulde) to suppoort and fauour thee, for yf they doe nat, they shall shewe the selues vnwyse, and that thou haste no nede of no such frendes. Therfoze seeke helpe and comfort of other in thy affayres and busynesses. And finallye suffer thou rather all incommoditie, then that thou shouldest vse anye suche euyl benefite or hurtfull pleasure of thyne affines and kynsmen.

Of the discipline and instruction of women.

The

Of an husbnde.



He laboes after my
minde ought to be
such, & the citezins
mai be wel manerd
and haue wholsom doctrine.
For if y^e citie be wel instituted
& gouerned, it shalbe no labor
nor payne at al to comaund the
nor to forbid them, nor it shal
not greatly nede to feare the
with paines, nor wth rewards
to prouokethē to liue wel: our
flesh being infected & corrup-
ted with sinne, & continually
& inseperably vnited vnto the
mind, doth first of al & princi-
pally offer vnto it selfe y^e per-
uerse & euil opions of al thin-
ges, & then as much as it mai
doth fasten such thinges vn-
to it as be hurtfull alwell to
the one secte as to the other.
And

whether
it be ne-
cessarye
that a wo-
man be
learned.

And to extirpate and weede
out such sinister opinions and
iudgement, we haue nede of
displine the whiche with the
knowledge of good letters
may easelye be obtayned and
gotten. But it is now in que-
stion, whether it be expedient
for a woman to be learned or
no. Some there be that doe
playnely deny it. But of this
matter I haue euen wyth
fewe wordes sufficientlye
ynough disputed in my firste
booke of a chrysten womā. And
therfore I wyll only say here
that shall be sufficient to con-
fute that opinion the whiche
I doe not allowe, and re-
proue those that of one sorte
of letters geue iudgemente
by another.

And

Of an husbande.

And in declaryng of that doctrine wherwith I woulde that the woman should be instructed & taughte, I thinke ther be but few þ̄ wyll repine agaynst my mynd & sayinges. Ther be some kind of letters & writynges þ̄ pertayue on-ly to adourne & increase eloquence withall. Some to de-
lite and please . Some that make a man subtile and craftye. Some to knowe naturall thynges, and to instruct and infozme the mynde of mā withall. The workes of Po-
etes, the Fables of Milesn, as that of the golden asse, and in a maner all Lucianes workes, and manye other whiche are wrytten in the bulgar tonge, as of Trystram, Launcelote,
Ogier

Ogier, Amalus and of Artur
the whiche were wzitten and
made by suche as were ydle
& knew nothinge. These bo-
kes do hurt both man & wo-
man, for they make them wy-
lye & craftye, they kyndle and
styr vp couetousnes, inflame
angre, & all beastly and filthy
desyre. So much knowledge
of naturall thynges as suffi-
seth to rule & gouerne thys
life withall, is sufficient for a
woman. But all such woꝝkes
as are meete & apte to make
them better, are necessary as
well for the one as for the o-
ther. A man of him self is no-
ther good nor euyl, but yet
through the firste faulte he is
moze inclined & prone to euil
and cometh vnto it by exam-
ples

Of an husbnde.

ples of many, the which haue
conspired together to synne
and to do mischief, for a man
can turne his eye to no place,
but he shall see the euill that
he maye ensue and folowe.

Fyrst he is prouoked by their
exhortations that seeme to
counsel hym well, as Doctes,
for suche thynges as they in-
dite and make, are receyued
and songe wythoute respect
of thynges. And schole-
maysters the whiche do tea-
che and instructe youthe, are
not farre from the opinion of
the common people, for wyth
them they praysse nobilite, ri-
ches, honour, veniaunce, and
to these thynges they ex-
horste and instructe youthe.

Fathers

The office and duetie

Is it not
for

Fathers and other parentes
esteme the name of vertue as
bayne, and accustome theyr
chyl dren to those thynges
that flatter and delite the sen
ses, and not to rigorous and
hard honeste, as mē that loke
to crepe no higher, but to liue
with the bulgar and rude
sozte, and yet woulde be an ex
ample of luyngge to al other.
There are in like maner pa
rentes which are graue men
and well learned, and yet ab
hoire that vertue shuld asso
ciate and accompanye theyr
chyl dren, the which perswade
them to folowe pleasure, loue
and solace, in asmuche that
Quinciliane seyngge that hone
stie and vertue is so conueni
ent and meete for our nature,
Doth

Of an husbnde.

Doth meruaile, that there are
so few good men, but he shuld
rather haue merueyled, that
there are any good at al, con-
sidering their institution and
brynging vp to be so euil. But
yf by natural inclination, and
by the comfort and aucthozi-
tye of great and learned men
we be enforced to euyl, nor
drawen from it by some good
doctrine, what hope is there
of any goodnes: all shal come
to mischiese, and through the
custome of synne, we shal hate
all honestie, and learne to con-
temne the goodnesse of the
mind, and to hate vertue. We
shoulde stirre vp the figure &
strength of reason, & receaue
the loue of vertue, and geue
the pzeceptes of wilsdome a-
gainst

The office and duetie

**gaynst the coꝛruption of false
opinions, and by assuefaction
and vse resiste oure naturall
proues, and inclination to
vice, continuallie to the vt-
most of our power, striuyng
with the same. The woman
is euen as man is, a reasona-
ble creature, and hath a flexi-
ble witte both to good and e-
uill, the whiche with vse and
counsell maye be altered and
turned. And althoughe there
be some euill and lewde wo-
menne, yet that doth no moze
proue the malice of their na-
ture, then of mē, and therfoze
the moze ridiculous & foolish
are they, that haue inuied &
gaynst y whole sect for a fewe
euil: & haue not with like fury
bituperated al mankinde, be-
cause**

cause þ̄ part of the be theues,
 & part inchaüters. And what
 a madnes were it to iudge, or
 to thinke þ̄ the ignoraunce of
 good thinges shoulde cause a
 man to be þ̄ better, although
 þ̄ in the mind of man were not
 great & thicke darckenes, let-
 ting him to behold & see that
 good is, for þ̄ euill is, doth a-
 bound & is plentiful, and nea-
 deth no teacher, nor doth not
 cōtinue as it entered, but gro-
 weth by litle & litle, & so bud-
 deth forth, þ̄ it offendeth al o-
 ther. Yf to read that good is
 helpe not, it shall not helpe to
 heare it or to see it: for men do
 not strue for the forme and fi-
 gures of the letters, but for
 the sense and vnderstandyng
 in the ym included.

P. ij. Shall

The office and dnetie

Shal thy wife oz thy daughter learne, howe to come her heere, adourne and paynt her selfe, perfume her gloues, to go pomposely, and with what wordes she shal vse to set forth her wantonnes, and her pride withal, & shal not heare howe she maye flee and contemne suche trifles, adourne her mind, and please Christ: Art thou, o thou Christian of that mind: then thou dost affirme, that no sonde nor foolish gentile would at anye time haue beleued. Shal the womanne then be excluded from the knowledge of al that is good and the more ignoraunte she is, be counted better: Some there be so rude and dull, the whiche esteeme those to be best that

Of an husbnde.

that are moost ignoraunte. I
woulde counsell all suche ra-
ther to beget asses then men,
or to geue their Diligence &
laboure to extinguishe the fi-
gure and force that God hath
geuen them to knowe good &
wozthye thinges withall, and
to make them liker beastes,
then menne, for so they shalbe
euen such as they wold haue
them. If erudition and lear-
ning be noyfull vnto honestie
and goodnes, and hurtfull to
be brought vp amonge those,
that be learned, then it shalbe
better & most conueniente to
nourishe & to bringe them vp
in the conntrey then in the ci-
tie, & much better in a foreste,
then in a village among men.
But expercience doth declare

D. iij. the

The offyce and dutye

Learned
women
are better
then vn-
learned.

the contrary & that childe
shuld be brought vp amonge
those that be beste learned, &
haue best experience. But to
returue and to speake of wo-
men as I began, I by experi-
ence haue seene & knowen the
contrary, & that all lewde & e-
uill women are vnlearned, &
that they whiche be learned
are most desirous of honestie,
noꝛ I can not remember, that
euer I sawe any womanne of
learning, oꝛ of knowledge di-
shonest. Shall not the subtile
& crafty louer soner perswade
þ pleaseh him the ignozante,
then to her þ is foꝛtified with
witte & learning. And this is
the only cause, why al womē
foꝛ the most part are harde to
please, studious and most dili-
gent

gent to adourne & decke the
selues, marneyling at trifles,
in prosperitie proude & inso-
lent, in aduersitie abiect & fe-
ble, and for lacke of good lear-
ning, they loue & hate that on-
ly, the whiche they learned of
their vnlearned mothers, &
examples of the euill, leaning
to that part only, that the pō-
derous and heauy body is in-
clined and geuen vnto. Noz
men should not be farre diffe-
rent frō beastes, yf they were
leste vnto theyr owne nature
corrupted wyth the spotte of
synne. What beast would be
more cruell, or so farre from
the nature and condition of
manne, as manne him selfe, yf
he were not learned. Socra-
tes, that is (as sayeth Valerius).

Howe
greatlye
learninge
doth helpe
man.

The office and duetie

**An earthly oracle of humayne
wisdome, in Symposio of Zeno-
phon doth saye, ye may by ma-
ny other thinges & by this al-
so ꝑ ye see this mayde do, vn-
derstande, that the womans
witte is no lesse apte to al thin-
ges, then the mans is: she wa-
teth but counsell & strengthe,
therfore I exhort you husbā-
des to teache youre wyues
those thinges that ye would
they shoulde do . And Seneca
doth saye, It maketh no mat-
ter how riche, or how honora-
ble the women be, for she is a
very impudent creature, and
without erudition vnchaste.
And to hys mother Albina,
wold to god, ꝑ my father be-
ing a very good man, leauing
the customes of hys elders
had**

Of an husbnde.

had instructed and taughte
thee the pzeceptes of wisdom,
for then thou shouldest not
nowe haue neded to pzepare
anye helpe agaynste fortune,
but he regardinge those that
misused theyr learning, wold
not suffer thee to geue thy
selfe to learnynge. But we
haue no neede of any autho-
rities, forasmuche as we may
heare the voyce of nature, a-
gaynst the whiche (although
that all the Philosophers
woulde coniure in one) they
shoulde assoone obtenebrate
and darcken the sunne, as to
pzeuayle agaynste it. Also we
haue annexed vnto nature a
celestiall testimonye. The
Lorde doth admitte women
to the misterpe of hys religi-

D. v. on,

The office and duetle

gion, in respect of which al o-
ther wisdom is but folishnes,
and he doth declare that they
were created to know hyghe
matters, & to come as wel as
men vnto the beatitude, and
therfore they ought & shulde
be instructed & taught as we
men be. And that they are no
better, it is our fault, inasmuch
as we do not our dueties to
teache them. If the husbände
be y^e womans head, the mind,
the father, & Christ, he ought
to execute the office to suche
a man belongyng, & to teache
the woman: for Christ is not
onelye a sauour and a resto-
rour of hys churche, but also
a Mayster. The father
oughte to nouryshe and to
teache hys chyldren. And
what

It is the
mans part
to teache
the wo-
man.

Of an husbnde.

what neede is it to reason of
the mynde and of the heade.

In the mynde is wytte, coun
sell, and reason. In the head
are all the senses wherwyth
we doe guyde and rule thys
lyfe, and therefore he doeth
not hys duetye, that doeth
not instructe and teache hys
wyfe.

And the selfe same
Socrates doeth saye, that
menne shoulde be ruled by
Publyke and commune la
wes, and womenne by theyr
owne husbndes.

And Paule
forbyddyng womenne to
speake in the Congregation
and commaundyng that
they, yf they doubted of
anye thyng, shoulde aske
theyr husbndes at hoom,
doeth bynde them to teache
theyr

i. Cor.
xiiij.

The office and duetie

The hus
band must
teach the
wyfe.

theyr wyues. To what effect
or purpose shoulde we aske
her husbände, that he nother
wyl nor can teache her.

O howe great warres hath
there bene made for women.
We take great payne and la-
boure to see, & they lacke no-
thinge, and that oure Dought-
ters maye haue a conuenient
Dowrye, and yet we flee and
auoyde the easye woꝝkes, by
the whiche they maye be the
better, for yf they were so,
theyr flagitiousnes shoulde
not cause vs to warre, nor
they beyng contented with a
lytle, shoulde neede nothyng,
but allure many to loue them
with & beautifulnesse of their
vertue. A woman after my
iudgement oughte to knowe
her

Of an husbande.

her selfe, of what begynnynge
she was made of, and to what
ende, what the order and vse
of thynges be, and speciallve
what Christes religion is,
without the whiche nothing
can be well done nor iustlye.
But yet it muste be religion &
no superstition, to the ende
she maye knowe what diffe-
rence there is betwene them.
Religion doeth make them
verye simple and good, and
superstition verye hypocry-
tes & molestious. And thus
shall she perceyue and vnder-
stande in what thynges true
religion doth consist, & how
they shoulde honoure God &
loue theyr neyghboure, and
thereby knowe howe she
oughte to loue and honoꝝ her
hus-

what
thynges
women
shoulde
learne.

The office and duetie

husbande, whome she shoulde
take as a diuine and a holpe
thynge, & obey his wyl as the
lawe of God. Her house shall
be vnto her as a common
wealth, and she muste learne
what her duetye & office is at
home, & what is her husban-
des. There are two pꝛincipall
vertues of a woman, the reli-
gion of nature, & chastitie, al-
thoughe that religion doe cō-
pꝛehend all vertues. But we
wyl seperatlye and exactlye
geue pꝛeceptes of chastitie,
for it muste be the chastitie of
the wise virgyns, & not of the
solyfe. She must know that
chastnes is coupled with
chastitie, & take heede to her
good name & fame, that in all
places she may be vnto h^r lord
a good

Of an husbnde.

a good fauour to þe example & quietnes of her husband, and how prōpt & ready the cōmon sort of people be to iudge euil, and with what diligence they do nourish & teach theyr children. She must learne also to contemne worldly chaunces, that is, she muste be somewhat manly & strong, moderatly to beare & suffer both good & euil, lest þe being vnmete to suffer aduersite, be cōstrained other to do, or to thinke wickedly. If she cā not read these thinges nor yet by Nature learne them (for there be also such men) her husband muste so familerlye and playnelpe teache her, that she maye remembre theym, and vse them when nede shall require.

Let

The office and dometie

Let her heare those that doe
reade, and speake of such thin
ges, yf she can reade, lette her
haue no bookes of Poetrie,
noz suche tryfelynge bookes
as we haue spoken of before,
for nature is ynoughe incli
ned to noughtines, although
we put not fier to towne. And
Seneca doth saie, that the time
is shorte, although it be all
spente in well doyng. Such
vertuous and holy bokes as
may learne her to be wyse, &
inflame her to liue vertuous
lye muste be delyuered vnto
her, wherein yet, a certayne
iudgemente and prudence
muste be vsed, that is, that
they delyuer her no bayne,
no chyldeyshe, no barbarous,
noz no superstitious bookes.
Lyke

What bo
kes wo
me shuld
reade.

Note.

Likehoise she ſhal not be med
linge with thoſe curious and
depe questions of diuinitie, &
which thinge beſemeth not a
woman. And as concerning
morall philoſophie, thoſe re-
ligious & vertuous booke do
ſuffice, for vertue doth teache
vs all good faſhions and ma-
ners. But yet yf we wil oz in-
terde privately to teache the
any cuſtomes, let the be ſuche
as ſhal ſtirre & prouoke them
to liue wel & vertuouſlye, and
ſuche as be farre fro al conten-
tion & altercation, wherunto
womenne are but to much of
the ſelues inclined. Let her
read many thinges to ſubdue
& bring under the affections
& to appeace and pacifie the fe-
ſtes & inquietneſſes of the
M. i. mind.

The office and duetie
minde. A woman hath verie
great nede of this moral part
of philosophi, in þ which these
auctours are excellent. Plato
Cicero, Seneca, and Plutarke,
And in this thinge those wri-
ters do helpe, that declare the
notable examples of vertue,
worthy to be ensued & folow-
ed, as Valerius Maximus, Sabel-
licus, and in like maner the lau-
dable workes of the holy and
vertuous men of oure religi-
on, and likewise of those, that
haue folowed the worldly wis-
dome. Aristotle and Zenophon
do write, how men shuld rule
& gouerne their house and fa-
mily, & of the educatiō & bring-
ing vp of childre Plutarke, &
lately Paulus Vergerius, & Francis
Philelphe, There are anne-
red

ced vnto these thinges cer-
 tayne preceptes and rules of a
 quodidiane & a dayly life, & of
 simple medicines for þe lighte
 infirmities of yong childre, þe
 which haue no nede to hire a-
 ny phisitions. I do remēber,
 þe I haue already in other pla-
 ces wrytten of these thinges,
 & yet it shal not be withoute a
 cause here to wryte somwhat
 of the again, for it pertyneth
 to the husband to see, þe these
 thinges be done. And I doo
 thinke, þe with this the womā
 be sufficiently ynough instru-
 cted to liue comodiously & re-
 ligiouslye. But yf she delite to
 read verses, prepare her these
 chrystē poetes, Prudentius, Ara-
 rus, Sedulius & Iuuenus other in
 Latin, or els in their bulgare
 D. ij. & native

What pos-
 tes womē
 shuld read

natiue language. And as for
the knowledge of grammer,
logike, histories, the rule and
gouernance of the common
welth, & the arte mathemati-
cal, they shal leaue it vnto mē.
Eloquence is not conuenient
nor fitte for women, although
the Corneliang of the Graccis,
the Mutiang, & Leliang, and
the Hortentiang be much cō-
mended, nor & because they
spake many thinges eloquēt-
lye, but because they spake a
fewe thinges purelye & incor-
ruptlye, nor they neuer lear-
ned that arte, but receaued it
by & familiar custome of their
fathers without any paine or
laboure. But nowe a dayes
they call her eloquente, that
with long & bayne confabula-
tion

tion can intertayne one, and
what shuld a man thinke that
he beinge vnlerned, shoulde
talke with a yonge man litle
wiser then her selfe, but that,
that is eyther folish or filthy.
And this they call the gentill
intertaynement of the court,
that is to say, of y^e scole, where
they learne other like artes
of their mayster the deuill.
See now whereunto y^e ma-
ners and customes of men be
come, and how all thinges do
turne, for now it is esteemed
as vile, that a woman shulde
holde her peace: that is, that
her most fayrest vertue shuld
seeme to be defoyme and fyl-
thy. Howe greate laboure
shal we coniecture, that Sa-
than tooke to perswade man

Courtlye
doctrine.

Silence
is conue-
nient and
mete for
women.

The office and dnetie

to beleue this. But thou shalt
number silence among other
thy wises vertues. p̄ whiche
is a great oznamēt of p̄ hole
feminine sexe. And when she
spcaketh, let her cōmunicatiō
be simple, not affectate nor oz-
nate, for p̄ Declareth the vāiti-
tie of p̄ mind. And al suche as
were prayled of oure elders
for their eloquēce, were most
extolled & lauded, forasmuch
as they kept the language of
their forefathers sincere and
cleane, as Cicero Declareth in
his booke of an Orator. And Iu-
uenal euen crabbedly and not
withoute a cause doeth saye,
Lette not thy wife be ouer-
much eloquent, nor full of her
wozte and quicke argumen-
tes, nor haue the knowledge
of

of al histories, nor vnderstand
manye thinges, whiche are
written, she pleaseth not me
that geueth her selfe to poe-
try, and obseruing the arte &
maner of the olde eloquence,
doth study to speake facundi-
ously. This holpe and sincere
institution shall increase tho-
rough the good example of þ
husband, the which to informe
and fashion the womans life,
and his family withall, is of
no lesse valure and force, then
the example of a prince to in-
forme the publique maners &
customes of a citie, for e-
uerie manne is a kynge in
his owne house, and there-
fore as it becometh a kyng to
excell the common people in
iudgemente, and in example

The hus-
bandes ex-
ample.

The office and dutye

Note.

of lyfe, and in the execution & performance of the thyng, that he commaundeth, so he that doth marrye, muste cast of all childishnes, & remember the saying of the poet, This age requireth another manner of life, & other maners, and so to take into him selfe the counsell and mind of him that is aged to maintayne the dutie and office of an husbande, Declare a good life not in wordes & preceptes onely, but also in life and dede. The which two thinges to rule man withal are very necessarye, that is wisdom and example, and that thou thy selfe fulfill the thyng that thou commaundest to be done. The life whether it be good or evyll, dothe not

**Two necessarye
things,**

not onely (as Fabius sayeth)
perswade, but also constrain
and enforce. Hee does see how
mightie that thy exhorta-
tion is in warre and in bat-
tell. O my souldiers doe that
ye shall see me doe, the which
contempte of death in the
captayne doth correpe ther-
to the whole hoste, that
there is not one, be he neuer
so feeble and weakhearted,
that doeth esteeme his lyfe, for
the which he percyueth that
hys captayne careth so lytle
for. Thus dyd Christe by
hys Apostles and Discyples
showe the world vnto a faith,
for as they liued so they spake,
and as they spake, so they ly-
ued. So doe thou the wyse o-
bey thee, commandynge

A. v.

her

her to be sober & temperate,
 yf she see thee distempered,
 and like wyse of continence &
 chastitie, yf thou be an aduou-
 terer, and a folower of other
 mens wyes. For Claudias
 doeth say, yf thou commaund
 any thyngs to be done, looke
 thou be the first that shall doe
 it, and so shall other obey thy
 lawe & commaundement, nor
 shall not desire to do the thyng
 that they se him do that com-
 maunded it. Furthermore he
 muste recheare vnto his wife
 the good examples of other
 women, for that shall seeme
 and appeare more easie to be
 done, that hath bene done
 alreadye. And yf the mind
 be couragious and noble, it
 can not be well expresse, no

Of an husbande.

nor scantly beleued, howe
it shall be prouoked and styr-
red vp wyth the laude and
prayse of other. Themisto-
cles was wonte to saye, that
Mylciades tryumphes dyd ex-
cite and quycken hym. Now
thou shalt not onely rehearse
vnto her olde and aunciente
names, as Sara, Rebecca,
Penelope, Andromacha, Lu-
cretia, Cleobotina, Hippar-
chia, Portia, Sulpitia, Cor-
nelia, and of our sayntes, as
Agnes, Catherine, Margas-
ret, Barbara, Honica & Apo-
lonia, but also those that more
fresher, as Catherin quene of
england, Clara, Ceuerta, the
wife of Vallearus, and Blan-
ca Maroa, albet I doe feare
to be

Themis-
tocles.

These
names of no-
ble womē

The office and dutie

to be reprov'd, that I doe
thus commend my mother,
geyunge my selfe to muche to
loue and pitie, the which tru-
lye doeth take muche place in
me, but yet the trueth muche
more. There can not lacke
in euery nacion and citie ho-
nest and deuoute Matrones,
by whose examples they may
be styted and prouoked, but
yet the familiar examples, as
of the mother, the belidame,
the aunt, the sister, the colyn,
or of some other kinswoman
or frende, shoulde be of more
force and value. For why,
suche examples as we do see,
doe muche more moue vs,
and better we followe theym
then any other. And in like
manner the actes and Deedes
of

Familiar
examples

Of an husbande.

of euill and wycked women,
doe teache vs what we shuld
flee and auoyde, beyng cer-
tayne that suche thynges can
not be hydden, and that the
rewarde therof is at hande,
at leaste wyl the publyke ig-
nominie and shame of all the
citty, that better it were to
dye, then to lyue so. Familiar
communication doeth bothe
instructe them, and also con-
firme theyr maners: but yet
let it be simple, as wyth her
that is thy mooste frende, and
mooste familiar, not vsynge
her in thy wordes moze reue-
rentlye then is conueniente,
nor sufferynge her to honour
thee moze then it beseemeth,
the whiche as at some tymes
they doe increace reuerence,
so

*Familiar
communication.*

The office and duetie

**Venera-
tion**

**Phil. iij.
as some
do exposi-
t.**

i. pe. iij.

so thei do diminish loue & cha-
ritie, & which in matrimonye
should be most true & feruent.
And as concernyng venerati-
on & reuerence, thei cause the
mind rather to dissemble, the
to be symple and open as it
ought to be. No man geueth
faythful honour or reuerence
to him that is arrogant and
bayne, or that of right doeth
loke to haue it: for honoꝝ may
wel be drawn, but not extor-
ted. Call thy wyse by a name
that pretendeth a loue, & that
maye styꝝ her to loue thee, as
Doughter, or syster as Daule
Dyd cal hys. And she shall call
thee by some name of honour
as Sara called Abraham loꝝde.
Ye muste often tymes cōmon
together of vertue, of ma-
ners, of y^e errour of the cōmon

Of an husbande.

people, of the vse of thinges,
of the conuersation & gouer-
ning of the house & household,
of the artes & occupations þ
ye must get your liuyng with
al, of the holy institution and
education of your childzen, if
ye haue any, & howe þ maiste
bring thē, I say not to riches
and worship, but to honesty &
bertue, we must remēbze that
womē are so feble & weake of
nature, þ thei nother in mind
noz yet w the body cā sustaine
noz beate þ is heauy and gre-
uous. And therfore we shuld
oft times vse mery cōmunica-
tion without curiositie oz of-
fence of anye man, to lyghten
our heartes w al, of such thin-
ges as haue chaūced to our
frendes oz neighbors, taking
good

Inoyde
curiosite.

good hee de that we curious-
lye searche not out other mē's
actes and deedes, for so shall
other men lyke wyse searche
and inquire of ours, a thyng
much contrarie to conserue
amitie, or to lyue well and
quietlye withall. The mynde
of man doeth reioyce and de-
syre to knowe all thynges, for
knowledge is a foode moste
sweetest, and womē in as much
as they are kepte close with-
in the house, doe reioyce and
couet to heare suche thynges
as are done abroade, so that
they be no suche as maye cor-
rupte good maners, for be-
ing thus bled, they wyll co-
uet the lesse to wander and
raunge abroade. Some ty-
mes they muste be mery and
talke

Of an husbinder.

talke, but not filthye, nor yet
very often of lighte matters,
for that doth so weaken their
minde, that afterwarde
they can not beare ne suffer
the thinges whiche are seri-
ous, & of great importaunce,
for that continual talke of such
lighte and triflynge thynges
doth make them light and fe-
ble minded. The seruitude &
bondage of Egypte that was
vnder Pharaon, was in strabo
and mire, and to slea the male
chylzen, and to kepe the fe-
males. The misterye of thys
bondage may be aptlye decla-
red by the wordes of Eusebius,
the whiche in his sermon of
Easter, doth saye thus. What
other thyng doth that hard
and tyrannicall seruitude of
Exo. i.
K. i. Egypt

Exo. i.

The bond-
age of
Egypte.

The offyce and duetye

Egypt signifie, then that the
Deuil doch practise the Domi-
nion of sinne vpon mankind.
And what other thing meant
those horrible & vile comaun-
dementes in mire and straw,
but the abhominable & dete-
stable contagiousnes of deu-
lish vice and sinne: for the vn-
frutefull and boyd woorkes of
this life, are strawe, a verye
mete & a conuenient thing for
fire. And the commaundemēt
of Pharaο, ꝑ the male childre
of the Hebꝛues shuld be slayne
& the females reserued, kepte,
& nourished, doth opē the na-
ture of Sathan ꝑ verye ene-
my of the spꝛite, the frend of ꝑ
flesh, & the hater of al vertue:
the which consenting to vice
& voluptuousnes, choked vp
fortitude

Of an husbande.

fortitude, & nourished concu-
piscence, thus sayeth Eusebius
the bishoppe of Emyle; Thou
shalt not onely abstayne from
uncleane sportes, but also fro
playes, & filthye touchinges,
lest thou shew thy selfe rather
to be a louer then a husbande.

uncleane
sportes &
playes.

Ziftus Doeth saye, that the fer-
uente louer of his owne wife,
is an aduouterer. For a wyfe
is (as p prince of Rome sayd)
a name of dignitie, and not of
pleasure. Be not thou p Desi-
reste to haue a chaste wife (for
what is he that coueteth not
that, although he be foolish) p
firste that shall inflame her to
letcherie, and to thinke euill.
What a madness were it to be
fyle and corrupt that thyng,
the whyche yf thou shouldest

R. ij. not

not enioye it pure and whole,
shoulde be vnto thee a thinge
most molestious & greuous.
Neuer kindle thou that fire,
the whiche thou canste not
quenche agayn. We are made
al of towne, & to what part soe-
uer þ fire apzocheth we burne
& letcher ye is thozowout all
the body disperled. The wise
phisitons do astonishe al such
mēbers, as can not be healed.
First let vs study to be whole
& secōdarely to fele no payne.
We do see, þ wise men continu-
allye do studye, þ no occasions
be geuen to euill thoughtes.
There were in times past cer-
tayne religions of chastitie, þ
whiche auoyded with al dili-
gence as wel wordes, as al o-
ther thinges þ might sollicite
them

Religiōs
of chasti-
tye.

O f an husbande.

them to letchery, noꝛ þ̄ onlye
in holye religion. but also a-
mong those monkes, þ̄ which
inhabited one of the Cicladz,
& kept in another of the ſuche
beaſtes, as were neceſſary foꝛ
theiꝛ ſuſtinance & living, be-
cauſe they wolde not ſee them
ingender carnally together.
At Rome in the ſacrifices of
the good goddeſſe, it was not
lawfull to behold. oꝛ looke v-
pon a paynted man. And in
Lacedemon, and the iſlande
of Delo, it was a thynge moſte
detestable, þ̄ any dogge ſhuld
enter into the temple, inas-
much as it is a verie luxuri-
ous beaſte, and therefore the
prieſte of Delo was inhibited
once to name oꝛ to ſpeake of a
dogge. Augustus dyd forbidde
R. iii. women

The offyce and due tyte

women to be presente at the
playes of those, þe played and
were naked. And for the time
of þe olímpical striges & pastimes
the women departed frō
Pisa. If we be corrupted by þe
eares, as Minander doth saye,
no meruayle yf we be corrup-
ted by the eyes, by the which,
corruptiō semblablemēt doth
descende vnto the soule. Stu-
dy as much as shal lye in thee,
that thy house be cleane from
all fulthines. Chastitie is kept
with shamesfastnes, noz þe one
can not be without the other,
for shamesfastnes is it þe kepeth
the woman, in somuch that I
wold wishe, þe the yonge wo-
manne after she be defloured,
shoulde be kept close for a cer-
tayn dayes, as we read of Eli-
zabeth

Shames-
fastnes.

sabeth Zacharias wife, inas-
much as she being stricken in
age, had cōpanied wth her hus-
band. They þ^e did so institute
a ordeyn matrimony, þ^e they,
which were handfasted shuld
not incōtinently lye together
had a regard vnto shamefast-
nes, to thintent she shuld not
be familiar, nor so spedely in-
termedle wth him, whome per-
chaūce she neuer saw befoze, þ^e
which thing cā not be done wth
out þ^e great losse of chāfastnes
& chastity, in þ^e which doth cō-
siste a greate part of all good
maners, & publike quietnes a
mōg al nations. Some there
be betrothed þ^e cā not tary ne
abstayn, þ^e which do both hurt
them selues & ke their spou-
ses. Jacob was many yeaeres

¶ because
of betra-
themētes

The office and duetie

Genesis
xxix,

in the self same pastures with Rachel whom he loued, & whiche was also promised him, & called his wife: and yet he besed her most holely. Suche a man hauing two wyues is esteemed farre aboue the chastitie of many, as S. Augustine dothe affirme of Abraham Jacobs grandfather, and he loued Rachel euen vnto death: and helde her for hys wyfe wyth all honestye. If thy wyfe other by nature or by custome be shamefast, increace thou the same by vse and doctrine, yf she be lasciuious and wanton, reframe it so with seuerer disciplyne and correction, that thou forgette not to liue merely and sweetely wyth her, and in chastitye,

Of an husbände.

tye, puritie and cleannesse.

Paule doeth commaunde, **He. xliij**
that matrimonye shoulde be
honoꝛable amonge all men,
and the bed vndefiled. And

to the Thessalonians he sayeth. **i. ch. iij.**

Let euerye man vse his
owne vessell in sanctification
and holynes. The whiche sen
tence whether we vnderstaḁ

it of oure owne bodyes, or of
our wyues, it pertayneth to
refrayne the immoderate
pleasure and voluptuousnes

of the bodye. Matrimonye is
a sacramente and (as Paule
sayeth) a misterye of greate
thynges, & therfoze it ought

Ephē. v

not to be defyled noꝛ spotted.
The Deuyll kylled seuen of
Saras husbādes, the why
che moued with her beautye,

R. v. be

The office and duetie

Tob.vi

began their mariage with carnal lust & pleasure: but Toby was preserved, the which beinge aduised & counseyled by the angel, began his mariage with praier. It shall be meete & conuenient to rehearse the wordes of the angell saynge: I wyl shew thee vpon whom that Sathan hath power & dominion, Thei that cast god from them, and marry to content and satisfie bodelye luste, as doeth the horse and mule, whiche haue no vnderstanding, may soone be ouerthrowen by the deuyll: but after thou hast married thy wife, go thy waye into thy chamber, and abstaynyng thre . Dayes from her, geue thy selfe to prayer with her, and in the fyfthe nyght

Of an husbande.

nyght thou shalt burne the li-
uer of the fyre, and the deuil
shalbe dreuen awaye. The se-
conde nyghte thou shalt be
admitted vnto the companie
of saynctes. The thirde night
thalt thou obtaine the blessing of
God, so that whole children
shalbe bozne of you. And after
the thirde nighte be past, take
thy wyfe vnto thee in the feare
of god, and moore for the de-
syre of children, then bodelye
lust, that in the seede of Abra-
ham thou mayst obtayne the
blessing in children. This did
Raphael saie vnto Toby.

Therefore yf thou haue
marryed a wyfe to haue chil-
dren, geue thy mynde to that
onelye, and not to luxurious-
nesse, folowynge the steppes
of

The office and vertue

Beastes
are lesse
luxurious
then men.

1.co.vij

of those old and holy fathers,
the whiche dyd marrye for
that thyng onelye: and ther
fore when they were grete
with chylde, they bled them
no moze. And in thys thyng
beastes doe excell menne, the
whiche at certayne tymes ap
pointed doe geue theym sel
ues to carnal copulation, and
afterwardes doe abstayne.
But yf thou after the counsel
of the Apostle doe vse matri
monye as a remedye agaynst
fornication, thou shuldest not
styrre by infirmitie and sick
nes, to the intent thou migh
test vse whisicke, the whiche
doeth greatlye hurte and dis
please men, except it be take
when necessarie requireth.
And who woulde receyue or
take

Of an husbnde.

take a medicine for any Delite
or pleasure. We shoulde cu-
stome the bodye from Phy-
sicke, excepte that necessitie
constrayne it, or that the ma-
litiousnes therof, if we lacked
it, shoulde ouercome vs. And *Note.*
Plutarche doeth saye, that the
rare vse of bodelye pleasure
doth commende it, and make
it more pleasaunte and Dele-
ctable. And sooner thou shalt
be holpen & healed with one
medicine, then with a thou-
sand. And yf y^e accustome thy
selfe to doe iustyce, thou must
leauē of and refuse some thyn-
ges that are graunted by the
lawe. And learne thou to ab-
stayne frome other mennes
goodes, by abstaynyng from
thyne owne. Thou muste
learne

The office and dnetie

learne also what the apostle
sayeth. Thou haste no power
(sayeth he) vpon thyne owne
body, but thy wyfe, & likewise
the woman is vnder the po-
wer and yocke of her husbād,
so that nother of theym is at
hys libertie withoute the as-
sent of the other. She doeth
greatlye offende thee, yf
she communicate her body to
anye other, & thou in like ma-
ner doest offēd her: & ye both
doe offend god, as suertie to
you both for eche other. I do
not searche and inquire what
is lawfull by mannes law, nor
what men haue vsurped, but
certes god wyll punishe that
niurpe who soeuer doeth it,
whose diuinitie and godhead
in þe matrimonye is violated,
wyth

with whō ther is no differēce
of sexe nor kintred, of nation or
of person. The solaces & pleasures
of those which are mar-
ryed, must be rare & sober, re-
membryng that thei are men,
and naturally strong of mind
to seke out laude & renobone
by laboz, and y^e they haue past
that age, vnto the which it se-
meth y^e some solace & pleasure
might haue ben grāted & per-
mitted. Likewise he must re-
membze y^e he is set to rule & go-
uerne y^e familpe, y^e is, to geue
good pzeceptes, & to liue ac-
cordingly, for els he shuld tres-
pase thzough a verpe euil ex-
ample, & so doing shoulde not
kepe y^e maiesty that is neede-
full and necessarpe for a go-
uerner, And finally he ought
to

Rom. 7.

Married
mens sola-
ces & plea-
sures.

The office and dutie

to remember that he is a chri
sten manne, and that he hath
forsaken the worlde, and the
pleasures of the same, and
therfore in matrymony must
be moderate pleasure and pas
stymes, as though they went
about to seke a refreshynge
onelye of theyr cares and la
bours, and not a mayntay
nyng and a continuunce of
theyr cupidities and bodelye
pleasures. And the women
in semblable maner muste be
at these pastymes, that as she
is partaker of the trauell and
payne, she maye lyke wyse re
ioyse in theyr recreations,
that beyng therewith refres
hed, she maye be the more a
ble to sustayne and beare the
burden. Of what wyll and
mynde

Of an husbande.

mind shal we thinke that wo-
man to be, that seeth her selfe
a companyon & felow in hea-
uy & greuous thinges, and in
all solaces & pleasures an out-
cast and abiected. This thing
woulde displease a man, and
much more a tender & an im-
potent woman: and specially
when they see and perceyue
that they are excluded from
those delectations, sportes &
pleasures, & which of nature
shoulde be common betwixte
the wife and & husband. What
shoulde I say of those husban-
des, the whiche with vnlaw-
full pleasures prouoke theyr
wyes, and cause theym in
a maner to be madde: Of the
whiche Isocrates in Simachio
doeth saye thus.

S. I. Ri.

Nicocles the kyng of Salamina
Doeth speake . I haue con-
demned besides and aboue al
these thynges, the flagitiou-
nes of those that haue marri-
ed wyues to liue a common
life with them, and not being
wth them contented, haue tho-
rough their own carnal plea-
sures iniuried the, but yf they
by them shuld suffer, yea wer
it neuer so litle, any like thing
they would bitterly disdaine
therat: and being to all other
good and gentle, would shew
themselues to their wyues
most sharpe and vngentle, to
whom they should vse them-
selues most peaceably and be-
uingly, in as much as thei are
most familer amonge the se-
cretes of their life, and parta-
kers

Of an husbāde.

kers of þ best of their goodes
and substaunce, & thus the ig-
nozaunt do noz ishe sedicion, &
behind them do leaue discen-
tion, Thus sayth Isocrates: but
yf they geue good couēsel that
exhort thē to be humble, whi-
ch are by fortune exalted, to þ
end they shuld be lesse enuied,
how much better should it be
for þ husbād, to geue his wife
no cause noz occasion to be ge-
lous, wherof ariseth great e-
uil & mischise, for why þ mind
being traueyled & greued w
such a passiō doth not feare to
destroy it selfe, so it mai bring
to an end þ it desireth. Some
do beleue þ they do but gest &
play, but suche play for þ most
parte and most commonly do
eth tourne vnto madnes.

S. ij. And

The office and duetie

And therfoze we should take
the better heede to obserue
the auisementes and pzecep-
tes of holy scripture aboue a-
nye other rule oz pzecepte of
phyllosophye, and consider the
saying of the holy Apostle.

i.co vñ

Begyle not youre wyues, ex-
cepte it be by a common con-
sent to geue your selues to fa-
styng oz prayer, & that done,
come spedely together again,
least that Sathan thzoughe
your incontinencie do tempt
you. A chzistian oughte euen
berye often to erect him selfe
in spirite, and beleue that he
shuld not passe ouer & cōsume
his dayes in carnal & fleshely
thoughtes, for yf he lyue not
in spirite, as a chzistian shulde
doe, he nother satisfieth hys
name

Of an husbnde.

name, noꝛ yet his pꝛofession,
noꝛ they shall not obtayne
that pꝛomysed felicitie, but
with a spirituall and a ghost-
lye lyfe, wherwith they must
be vnited and coupled vnto
god, and to that moste purest
spirite, vnto the which no mā
can appꝛoche noꝛ come, but by
the puritie and clenness of spi-
rite, the whiche is so muche
the moze made perfect, howe
much it doth study to sepe-
te and deuide it selfe from the
contagiousnes & infection of
the fleashe. As longe as by
the cōmaundement of the ce-
lestial god, we are included in
this mortall bodye, we muste
prouide that the spirite may
lyue, and ꝑ the bodye maye la-
boꝛ & serue ꝑ spirite, as we do

S. iij per.

perceyue & see in a horse, for if
 he be scarcelye fed, he cannot
 beare the burden, & if he be de-
 licatly fed, he wil be stuburne,
 But as oyle must at certayne
 times be pobored into y^e lāpe
 that it maye burne, so are the
 times, in the which we do in-
 fūde & pobore oyle both into y^e
 body & soule, These two haue
 their time to be restored, al-
 though at no time, for our ty-
 me being, we shuld suffer the
 to perishe, taking good heede
 that by the restoring of y^e one,
 the other be not extingui-
 shed, nor that by seruyng of y^e
 one, the other waxe slacke &
 feeble. Therfore, when w^e fa-
 styng & prayer we do water
 the spirite wth oyle, Paule wyl
 leth vs to refrayne frō those
 woꝝks y^e resiste, & as it wer, do

I.co.vñ

Of an husbande.

water the oyle, & doeth bathe
the spirite. Fastynge doeth **fastyng.**
kepe vnder the bodye, & sub-
dueth it, that it let not the spi-
rite, of this the flampnge and
burnyng spirite doth eleuate
and lift vp it self in praiser, the **Prayer.**
whiche is a meditacion of high
thinges, not of one houre, but
of many daies, for to accusto-
me & mind to those workes, &
whiche after it be dissolued &
loused fro & body, it must per-
forme & do. The lord whē we
pray willeth vs to speake few **Mat. vi**
words, & to be long in medita- **Luce.**
tion, and therfore he admoni- **xviij.**
sheth vs to praye continually.
And Paules mind is, that we
beyng geuen to this medita- **i. co. vñ**
tion, should abstaine from car-
nal copulatio, lest & the ponde-
S. iij. **roug**

Carnall
copulatio

mye

Note.

rous fleſhe drabo vs fro it, in
asmuch as that carnal copula
tion of it ſelf is a beaſtly thing
twinyng the mind from his
highe contemplation. And
p wiſe mā, when it was asked
hym when that a man ſhould
be that carnal & fleſhly acte,
answered, that whē he wolde
be equal to a beaſt. All the life
of a chriſtian man ſhould be a
continual faſt, & no day ſhulde
eſcape without prayer, & ſomty
mes of the yere chriſtian men
ought to live chaſt & abſtayne
from their wiues, & geue the
ſelues to abſtinence & prayer,
and for that time they muſte
not only abſtayne from they
embracements, and from
lyinge one with the other,
but alſo from ſuche pleasures
and

and delites, as may prouoke
the body, & obscure the lighte
of the mind & soule. And then
they must bethinke thē, what
they are, what life is, what p
ble of thinges is, whither
they shal, how they were take
and bought of sinne, how they
were redemed by Christ, and
of other thinges, the whiche
a christian shuld both knowe,
and vnderstand. But p Apostle
doth teache vs, that suche
separation muste be Done by
bothe their consentes, to kepe
vnitie and concozde, and the
loue of Christe, geuinge their
minde to please God with-
out any offēce or hurt of their
neighboz. It pleaseth me wel
to write the minde of Fulgen-
tius in this matter. When ye

i.co.vñ

S.v. come

come and reioyce together
 sayeth he, do all thynges ho-
 nestlye, giuyng such place in
 that carnall acte to infirmitie,
 that the fleshe serue not to lu-
 xuriousnesse, but that the ver-
 tue of the soule and mynde
 holpen by **GOD**, maye re-
 frayne the concupiscence of
 the bodye. And they which
 are marryed, muste so hone-
 stlye geue them selues to the
 generation of chyliden, that
 the faythfull manne prepa-
 ryng and geuyng hym selfe
 to that acte, may by the helpe
 of **GOD** in that be mode-
 stious. And in another place
 he sayeth: Lette those which
 are married principallye re-
 membre, that they geue them
 selues to almoste dedes, and

Of an husbände.

to prayer, and not continually to continue and stande in the infirmitie & weakenes of the fleshe, but to study to ascende to a better life, that the mind maye come to continency, & that carnal lust may euery day more & more be bridled & refrayned, & after we haue passed ouer that state & degree wherein the infirmitie of mā requireth pardon & forgiveness, we maye obtayne the rewarde of a better life, for the which we do tarpe and looke. And this as touching þe sprite Also they must abstayn, when they are sicke & diseased, lest þe thei which are whole & sound chaunce to be infected. A womanne well broughte vpp, is frutesfull and profitable vnto her

The office and dutie

**The frutes
of a
well in-
structed
woman,**

her husbände, for so shall his
house be wisely gouerned, his
childzen vertuouslye instruc-
ted, the affections lesse insued
& folowed, so that they shall
liue in tranquillitie and plea-
sure. For thou shalt not haue
her as a seruant, or as a com-
panion of thy prosperitie and
welfare onelye, but also as a
most faythful secretary of thy
cares & thoughtes, & in doubt-
full matters a wise & a hartie
counseller. This is the true so-
cietie & felowship of man, not
onlye to participate with him
our paynes & trauelles, but
also the affections and cares
of our mind, the which do no
lesse trouble the body, then to
plowe, to digge, to delue, or to
beare any heauy or weyghty
burden

**True so-
cietie.**

Of an husbands.

burden, for yf their full & bur-
ning hartes shuld not disclose
and open them selues, they
wold none otherwise breake,
then a vessel replenished with
fire & hath no vent, for care-
fulnes & thoughtes are fire,
that doeth inflame & consume
the heart. And therefore we
see certayne men, the whiche
(as thoughe they were wyth
child throughe care & comoti-
ons of the minde) do seke for
some one, vpon whome they
may discharge the of their bur-
den, as Terence sayth. ¶ Ju-
piter, how happeneth this, &
I meete with no curious fe-
lowe, the which wold instant-
lye aske me, wherefore I am
thus mery, whether I go, fro
whence I come, &c. We do
read

The office and duetie

Nothing
can be com-
pared to a
frende.

read, & many haue Died soden-
ly, of soden mirth, feare & hea-
uings. What riches maye be
compared to that frende, vnto
whome a man may comit not
only such thinges, which are
common, but also the secretes
of his heart, & open most sure-
lye great matters and small,
good and euil, and disburden
his minde, and to whome (as
sayth Ennius) thou mayst com-
municate both priuely and a-
pertlye all thy ioye and pleas-
sure. And of such a frend, whē
the mind is so obfuscated with
perturbations and thought-
tes, that it can not discerne,
what is best, or moſte expedi-
ent to be Done, let vs aske coun-
sell. There is in this life no
such ſauce, nor no like ſweete-
nes

Of an husband.

nes amonge these busineses.
If there be the so great good
nes among frendes, the whi-
che at some times are so farre
deuided one from the other,
how much more shuld there
be among those, that dwell in
one house, in one chamber, and
in the selfe same bedde. A wo-
man well taught and instru-
cted, as a faythfull womanne
shall kepe close thy secretes, &
as wise and learned shal geue
thee good counsel, & shal coun-
sel thee, as she would counsell
her selfe, consideringe that she
loueth the no lesse, then she lo-
ueth her selfe, the whyche
thyng is as well comprised
in the christiane, as in the ma-
tronale Philosophie. In com-
mitting of our secretes one to
another

The office and buerie

Comitte
thy secre-
tes to him
that is lo-
uinge and
wise.

another, two thinges are to
be cōsidered, Loue, the which
will kepe that thing secrete &
close, that is perillours to be
opened: & wisdom. the which
with knowledge can holde in
and kepe silence, hauing pru-
dencye for his guyde & ruler.
Tell not that to the vnwise,
or to a babler, that thou woul-
deste not haue published or
known. A foolish womannes
maye sone be known by her
wordes & maners, al such are
bulye and curious to knowe
that is secrete. nor doth neuer
cease, untill they come to the
knowledge therof. Such are
known with many, and they
know many, the which thing
they shuld neuer haue obtay-
ned, but that they knowe the
secretes

Of an husbande.

secretes of manpe, and had
discouered them to manpe,
they whisper with many, and
when they are idle and occu-
pied aboute euyl, they seeme
to be best occupied. There be
other that ate boyde and far
from all good artes and kno-
ledge, the whiche beyng ge-
nen to frailitie and vaine com-
munication, doe sounde as to
were a tyll bell, being boyde
of all other thynges sayng
of the clapper. Some other
doe take themselves as wo-
men withoute ciuilitie and
good maners, onlesse they dis-
close the secretes and priu-
cies of theyr houses (the
whiche shoulde be kept most
secrete) to theyr frendes and
parentes, whynnyng by that

C. 1. to

The offyce and dutye

to winne their loue & fauour.
There be a reioyce to be take
for the inuenters of greates &
conel rumors, as there be like
wyle amonge men, esteeming
thē selues to be had in greates
admiration. yf the thinges
that they doe tell be mer-
ueylous. And they goe
about to declare of what au-
thoritie and credence they be
of with all other, forasmuche
as they know other mens se-
cretes. And because there be
for lacke of knowledg many
such, & anuient hoise fathers
dyd forbyd that no man shuld
disclose his secretes nother
to mother, syster, nor yet to
his wyfe. Porcius Larro doeth
saye that a woman can kepe
that thinge secrete and close,
that

why we
shuld not
shew our
secretes
to womē.

Of an husbnde.

that she knoweth not. Of this
I haue seene many examples
that confirme those olde say-
inges. As this: other amend;
or els beware. But it shal be
best to geue thy diligence to
make her better, for so with
litle labour and payne thou
shal gather great commodi-
tie and profite. And amouge
all other thinges thou must
beware of thys, & thou geue
not & rope to hym, that shal
make an halter to hange thee
wyth all. What thyng can
be moore hurtfull then that;
whereof the wyse man spea-
keth in holye **S**crypture. **Ec. ix.**
Geue not the power of thy
lyfe vnto a womanne, leaste
she come in thy strengthe,
and so thou be confounded.

C. ij.

Men

The office and due tyte

Policides
des.

A fable of
a certayne
wolfe.

Men saye that Policides was
so subtil a thefe, that it auay-
led not to shutt the cofers,
but that it was necessarye to
sayne that ther was nothing
in them, and to leane them
open, for all thynges were as
open vnto him. And it is said,
that a certayne wolfe hauing
a greate and a ryche familie,
was often tymes monyshed
by her chyldren of suche thin-
ges, whiche were profitable
to be done at home: but she be-
inge elde and by longe expe-
rience wylly, named her right
eare wyse dome, and her lefte
eare memoire: when her
chyldren spake to her on the
left syde, she considered what
they sayde, and agreed vnto
them. But when they were
on

on her ryghte syde, she syl-
dome agreed vnto theym,
althoughc they broughte
home the lesse, so that it were
not to greate a losse and hynd-
erance vnto her. And whē
they accused her because she
lyghtly regarded their coun-
sel, nor tooke not the praye
that she was wonte to take,
she made them this answer:
O my chyldre I haue brought
home quietnes, a moore deli-
cate thyng then is the praye,
the which I kept by the ayde
and helpe of Maistye. But
when they counseyled her in
hyselpe, she mekely declared
vnto them theyr ignorance.
And thus when they wer to
importune she put the backe,
and when they were decey-
ued

ued she taught the, so that by
this meanes they had her in
more veneration & reuerence.
But when they kept playne-
ly they woluiſhe nature, and
vied her as it became them to
do, she receiued their counſel,
not as it were any new thing
vnto her, but perceiving the
woluiſhe qualities to be in
the, she commended it, accep-
tyng and taking thereof her
owne children, so that they
woulde learne & traſtines of
the wolfe, and be modeſtions.
And furthermore to geue the
to vnderſtande that they had
to do with her that was old,
she ſhewed them the thynges,
that in counſel they might bet-
ter and in more effecte haue
conſidered & thought vpon.

Of

310117 [Of the house.] 9129

They that are mar-
ried ought inward
lye in mynde to be
such among the sel-
ues. Nowe we wyl speake of
exterioꝝ and outwardethyn-
ges, in the which the husband
whych hath not purposed to
lye miserably and wretched
lye, must not folowe the com-
mon voyce of the people, the
whych are without reason.
That cite is not by and by
well ruled, that doeth con-
fourme it selfe to other cities,
noꝝ that house that foloweth
the example of the house that
is nexte vnto it, noꝝ neuer a
one of vs all, that wyl lye
as other menne doe lye.

The effect and ductye

Thys is an execrable error,
to be drawn and led by the
example of other; haupng no
wyll to doe that oughte to be
done, but that, that is accusto-
med to be done. What mad-
nes is it to wyll vnto thy selfe
that is euill, because thy ney-
ghbour hath the same, or to
doe the selfe same wythout a-
ny consideration of the suc-
cesse or ende therof: or so high-
ly to esteeme the consent of the
synnefull; that thou haddest
rather suffer a certayne and
a presente miserie, then to be
seperated, or to goe from the.
We in takynge of deliberati-
on howe we shoulde lyue, are
beryng obfusate and blynde,
noz we know not what way-
es to take, noz howe to settle
our

our selues, and therefore we
 haue neede of light, and of a
 good guyde. God is the cleere
 light in al reason and wayes
 of lypnyng, the whiche is an-
 ipe hyle, and that onely hath
 eyes, and sight, and that kno-
 weth by what wayes euerye
 man shoulde entre, not men
 onelpe, but angels and euery
 other creature. Xenophon in
 the fyfte booke of hys com-
 mentaries of Socrates, do-
 eth saye: that who soeuer de-
 spiseth the preceptes and com-
 mandementes of God, and
 foloweth manne, doeth leaue
 hym that knoweth the waye,
 and foloweth hym that is ig-
 norant and blynde. And in
 lyke maner he doeth repre-
 hend those that haue a re-

A noble
 sayinge.

C. v. specte

The kno
wledge
of þe lawe
of God.

spette vnto mans iudgement
toppe, & refuseth gods. There
is nothinge so profitable, not
onlye to obtayne the eternall
life, but also to informe a falsi
on euery mans life withall, as
the lawe of God, whose inferi
or part is higher, then þe hiest
part or toppe of all humayne &
worldly wisdom. Look dilig
ently vpon this lawe, cause
it to be obserued & kept in thy
house, as a most direct & righ
teous rule of al thy actes and
dedes. They are part vnto it
(although they be farre fro it)
þe with witte, wisdom, & vertue
as much as lieth in the, do en
sue & folowe God, leadinge in
this mortall & geable life, as
they þe are deuout, & geuen to
the study of wisdom, of þe whi
che

the there were many among
the gentiles. Some peradue
ture will say: It were a great
enterpryse, for one to withstand
as it were a furious water a
greate multitude. But I do
saye, þe vertue doth consist &
well in thinges, whiche are
hard to be accomplished & done.
For thou shalt not be alone,
for as many a man hath folo-
wed that, þe is entit & naught-
ie, so some will folowe that,
the which is good and vertu-
ous. For let vs not despeare
of mankinde, for as vertue is
not without profite, so vice is
not wout losse & damage. We
maye see in þe gouernance &
rule of an householde, whete-
in is laboure, sparynge. and
frugalitie, what commodi-
ties

The office and duetie

that it bringeth to the lyfe of
man: and howe manye and
greate vertues, as temper-
tance, continence, chastitie,
and fidelitie, for the vices con-
trary to these vertues, come
of slothfulnes, waste expen-
ses, and povertye. We have
the examples of those, the
whiche despisyng and forsa-
kyng the folyshenes of the
common people, have redu-
ced theyr selves & theyrs, to
iudgement, to reason, to be-
nestie, and laude, and were
commended and prayled of
those the whiche they contem-
ned, and many folowed them.
Thus doeth vertue reward
it selfe, yea god, the head and
father of al vertue. Shall he
that is wycked and corrup-
ted

ted by the upplactions and
maners he is bold as to force
by repress and moughye
customes; and thou a boye
and a sobe man shalt not be
so bold as to bypright a good
custome. Shalt no thynges
be graunted to those that be
evil & peruerse then to those
that be good and bet fustier.
And shall liberte be graunted
to euyl chyliges be in home
affaunce and fawgatt;
then that, that is good and
fayr common wealth. The
foole does by deuide and lough
the wyleman to stowe, and
the wyle manne the foole; of
whome haddest thou rather
be lough to stowe. He sayde
Jeremie whare aboute all the
people of Athens, and I re-
garde

garden wise man; more then
at the caught of at officers, or
of those that have an experi-
ence. Hadst thou not rather
stand with god and wyl dom;
then with the contrary party
For yet I say not this, be-
cause thou shouldest so auoyde
the common custome, & thou
shouldest fall wholly to the con-
trarye, as yf one shuld clothe
him selfe with silke or golde;
that thou, because thou wouldest
not be like him, shouldest
cloth thy selfe with white can-
uas or yf he wore a ringe of
gold with a precious iewel, &
thou shouldest wear a ring of
yron, or of tyme with a flint
stone, or yf he were fedde w
capons & partridge, & thou
shouldest eate breade made of
branne

Of husbandrie.

manne: or any other unbelth
full or euill meate. These are
in al the actions and woorkes
of our life certayn limittes &
measures: among the whiche
vertue doth confiste, and the
man that is wise doth knowe
them. Horace doth saye, & the
foolish, erchuing of vice, do fall
into the contrary vices. My
meaning is not, & civility, and
good maners should be taken
fro cities, but & all suche thin-
ges, as be fallen in ruine & de-
caype, might as much as were
possible, be erected & restored
agayn. And as in acitie there
is nothing more vnequal, & e-
very man shuld be like equal,
so it is not convenient that in
one house every man shuld
be like and equall together.

There

The office and due tie

**There is no equalitie in that
citis, where the private man is
equal with the magistrate;
the people with the Senate,
but rather a confusion of all
offices. The husbande and
the wyfe are lordes of the
house, vnto whome the lord
sayde, be ye lordes ouer the
fische of the sea, the foules of
the ayre, and ouer the beas-
tes that moue vppon the
earthe. And the selfe same
creatour sayde vnto the wo-
man, that she shuld be a helpe
vnto the man. Therefore the
husbande withoute anye ex-
ception is maister ouer al the
house, and hath as touching
his familie, moore authoritie
then a kynge in his kyng-
dome. The wyfe is ruler of al
other**

Gene. i.

Gen. ii

**The au-
thoritie of
the man
and wyfe.**

Of an husbande.

other thinges, but yet vnder
her husbande. There are cer
tayne thynges in the house
that onely do pertaine to the
authoritie of the husbande,
wherewith it were a reprove
for the wife without the con
sent of her husbande to medle
withal: as to receyue straun
gers, or to marry her dought
er. There are other thinges
in the which the husband ge
ueth ouer his ryght vnto the
woman, as to rule & gouerne
her maydens, to see to those
thinges þe belong vnto þe kit
chen, & to þe most part of þe hou
shold stufte: other meane thin
ges, as to bye and sel certayn
necessary thinges, may be or
dered after the wit & fidelitie
of the woman. There be wo

U. j.

men

The office and duetle

men, of whom I woulde take counsell, & suffer them to doe great maters, euē after their owne industry & iudgement. Vnto other because of theyr improbitie and folishenes, I would scarcely commit thinges of smal importaunce, and valuere . Agayne Dyuers countreyes haue Diuers fashions & maners: for Mela the cosmographer doth say: that the women of Egypt do al outward businesse, and that the men do spinne & gouerne the house at home: & that the women beare their burdens vpon theyr shulders, & men vpon theyr heades. In Hollande women do exercise marchandise, & the men do geue themselves to quaffing, the which

cu

Diuers
countrie
diuers
maners.

Of an husbände.

customes & maners I alowe
not, for thei agre not with na- The thin-
ges geuen
by nature
to man &
woman.
ture, & which hath geuen vn-
to man a noble, a high, & a di-
ligent minde to be busye and
occupied abroad, to gayne &
to bring home to their wiues
& familie, to rule them & their
childzen, & also all their hous-
hold. And to & womā nature
hath geuen a feareful, a coue-
tous, & an humble mind to be
subiect vnto man, & to kepe &
he doeth gayne. Husbandes
must remembre that they are
men, and therfore thei ought
to be stronglye mynded, and
farre aboue all thoughtes
and cares. Nature doeth in-
uite and call manne to suche
offices, & maketh hym ready
and fre from bearing & bring-
U. ij ging

The office and duetie

inge bp of childzen, the which
thynges women do at home,
but yet with so great heauy-
nes and waight both of body
and minde, that scantly they
can moue theym selues. And
what payne is it for a lustye
man to gette & pzeare those
thynges abroade, that shalbe
necessary & meete for his wife
and familie - let him therfore
be waking, & exercise al good
and honest wayes both of wit
and of bodye, that there lacke
nothyng nother for wyfe nor
familie, for so shal euerye one
do theire duety. Who is so cru-
el or so vngentle, that wil not
see and prouide that his wife
lacke nothyng - nor he doeth
not his duetye, that wyll not
prouide for his wife euē with
hys

Of an husbnde.

hys owne bloude . And who perceyueth not how vile minded they be, that do robbe or take any thing from their wiues to deuour & consume it, nor it was neuer seene in any beast, that euer the male toke any thing that should nourishe her from the female, and therfore suche menne as do so, are worse then bestes, & in nothing but onely in face are vnylike them. In the olde time there was in Grece an habitation for men onely, another for women, & the third for virgines, the reste were common. But we haue no suche differences, althoughe that the kytchen be moore apte and conuenient for the woman than for the man, where that she in

U. iij. a ma,

The office and duetie

The wife
hath the
rule of the
kitchen.

a maner doeth reygne all a-
lone, but yet in such wise & ma-
ner, that she put to her hande
to dresse her husbādes meate,
and not to cōmaunde it to be
drest being absent. She must
often tymes ouer looke her
house & housholde stuffe, and
repayze all suche thynges as
be wozen and broken, and yf
there lacke any thyng, she in
tyme muste shew her husbād
therof, and be muche conuer-
saunt wth her chyl dren, & with
her maidēs, but sildom wth her
seruaūtes, nor thou with her
maidens. Nor thou shalt not
suffer her to be ydle, for when
a woman (as Publius Sirus do-
eth sai) doth thinke alone, she
thynketh euyl. Let her be do-
ing not that, that is delitious
and

Of an huskande.

and pleasaunt, but that is profitable, althoughe y^e be ryche, for there is nothynge moore chaūgeable then fortune, notwithstandinge she appeareth to thee to be stedfast & stable. And profitable thynges doe kepe close y^e minde & thought of her y^e woꝝketh, noꝝ lightlie doth not suffer it to wander & vage aboute other thinges. And whē it is thy mind & pleasure y^e she be occupied aboute some busines or some labor, y^e must haue a respect vnto the health & the state of her body. Thou must not leaue her idle noꝝ so ouercharge her wth labor y^e she fal sicke, namely yf she be troubled wth the infirmities of nature, as wth mēstrua, wth berig of childꝛe & wth laboring of child

Fortune.

U. iij. She

The office and duetie

Playe.

To goe
foorth.

i. tim. v

She muste not be geuen to
play, for vpon what goodnes
can she thinke when she play-
eth: and a womā is muche in-
clined to pleasure. The house
shalbe vnto her in steepe and
place of a great & a large citie,
& she must go so sildom foorth,
that when she setteth her fote
ouer the thresholde, she muste
thinke þ she goth a pilgrima-
ge. She must go onely to ne-
cessary places, seking no occa-
sion to viset mother, parētes
or any other frēdes. Paul do-
eth blame those widowes þ as
ydle persōs do wāder aboute
other mēs houses, wherof cō-
meth curiosite, & garrulite w
many other vices, for al suche
vertues as be keeping þ house
were mainteined & kepte, do
therby

Of an husbnde.

by decay. And Paule willeth
vs to auoyd þe cōpany of such
widowes. Let deuotiō be lo-
ked vpon in the churche, and
not þe pompe & the multitude
of the people, for through de-
uout prayer many of our sin-
nes are remitted. I woulde
wishe þe this custome of Flan-
ders were euerywhere vsed,
that womenne when they go
forth were so couered, that no
man might knowe the, & that
thei loking right forth, might
see al men. Noz it is not expe-
dient, þe she go forth alone, noz
that she be accōpanied with
many, & that as wel to auoyd
great costes & charges, as to
exchue pompe & pride, for be-
ing so accōpanied, she will co-
uet & desire to be seene. Let
U. b. her

i. Ti. v.

The cus-
tome of
Flanders

her cōpanye be of suche honestie, that nother her conditi-
ons and maners, noz yet the
dignity of matrimony be ble-
mished, oz with any spotte in-
fected.

Of the exterior and out-
ward thinges.



Doz why? in the
societie & cōpany
of men, one doth
infecte the other,
as in frute & beas-
tes. And this contagious in-
fection & corruption doth pe-
netrate al our senses, the wo-
des by the eares, & the dedes
by þe eyes. And therfore Da-
uid doth saye, þe we shulde vse
the cōpany of good and inno-
cent men, & auoyd those, that
be

Psalme.
xvñ.

Of an husbände.

be twicked & euil. He in the fa-
ble doth marueyle, & wonder
at the nature of the yong mā,
þbeing so long in cōpani with
the euil, he was not infected:
but yet incōtinently after the
thing it selfe did manifestly de-
clare, þ he was not vntouched
nor vnbespotted. Therfoze if
it may be, thou must choole to
dwel in a wel instituted & or-
dred citie, in the which be few
corrupt, fewe euill maners, &
fewe corruptoꝝ of the same.
But yf thou canste fynde no
suche citie, choole thou suche
places, as are about thee.

The straungers and gesses,
the which that thou doste re-
ceauē into thy house, do of-
tentymes become thy ene-
mies, & throughe a certayne
bene-

The office and duetie

**Avoid
euill com
pany.**

beneuolence do cause muche
wickednes. Thou must ther-
fore consider the cōpany, and
searche what maner of men
they be, lest they cōueye anye
flagitious personne into thy
house, they which may bringe
it into an euil name and fame.
Such a one was Sergius Catu-
lina, as sayeth Cicero, & which
left the house & he entered in
at, defamed, although he com-
mitted there no faulte at all.
For this saying of Pitagoras,
& amonge frendes al thinges
shulde be common, taketh no
place in this thinge. I do
speake of this bulgare & com-
mon amitie, for & perfect loue
& amitie is sildome seene: for
yf it might be found, we wold
no more holily regarde oure
owne

Of an husbnde.

of one mother, then we wold
regard our frendes wife, and
such correspōdent loue, shuld
be able to saue chastitie & all
other vertues: for what amī-
tie is that, when one man cal-
leth another his frend? The
customes also & maners of thi
wiues parētes must be wayd
& considered. Also her eares
muste be kept pure & cleane.
for Hiero the Siracusane cō *Notes,*
demned a certayne poete in a
greate somme of moneye, be-
cause he hadde rehearsed vn-
cleane & vnchaste verses, hys
wife being present. There be
þ do talke filthie & vnclenlye
cōmunication for ciuilitie, &
him to be rude & rustical, that
taketh not a pleasure in the
same. And to this they do all
this

The office and duetie

this cōmon prouerbe. All thinges are helthye to those, that be whole.

But Paule alledgyng
i.co,xv Senanders verse vnto the
Corinthians to let and with-
stande the sinister opinion of
some, dothe saye, Let no man
deceauē you, for euill cōmuni-
cation doth corrupt good ma-
ners. We are infected with
filthie wordes, the whiche by
the eares do descende vnto
soule, & with filthie pictures,
the which by y^e eyes do so pro-
uoke the mind, y^e of ryght Aris-
totle did ordeyne & appoynte
a publike paine for those, that
did set forth any suche pictu-
res, wherby lecherie kindled
ynough of it selfe, might be in-
flamed. What a madnes is it
then

Note.

Of an husbnde.

then to bye such pictures, and
to set them vp in chambers.
They are also woꝛthye to be
blamed, that befoze their wi-
ues and their Doughters do
speake Dishonestly, disclosing
their lightnes & madnes, and
that they in steade and place
of the hearte, haue an im-
posseme, wherout floweth such
corrupt matter. Thou shalte
not admitte noꝛ cal no yonge
men vnto thy house, foꝛ of
come these Daunces, playes,
banckettes, & other thinges,
that hurt & waste mens sub-
stance, nothing profitable foꝛ
theyꝝ honour and woꝛshippe,
the enemyes of quietnes, the
verye pestilence of chastitye,
and vnto **GOD**, the which
is principally to be regarded
most

Yonge
men,

The office and duetle

most odious. Thou shalt not
bring these thinges into thy
house, nor commende them in
none other mans, nor leade
thy wyfe nor thy Doughter
thither, for y were to put fire
& towe together. And there-
fore we do saye, as we haue
sayd, that shamesfastnes of the
whiche procedeth chastitye,
must specially be nourished &
mayntayned in women, and
chiefly to be had and shewed
there, wher we feare of those
to be repzeheded, vnto whom
we beare moste reuerence, as
of our fathers, our frendes, &
familiar, & of those, whose co
pany we haue vled of childre,
yf they be good and honeste.
Learn her to set by her good
name & fame, and to feare the
contra:

Fame.

contrary. There is none sufficiently chaste ynough, sayeth the Declamatoz, whose honesty is searched and asked for. And another of the selfe same scole doth saye, he that doeth not feare the opinion & infamy of adultery, doth not feare to be an adulterer. The most valiaunt way for a man to be noble of minde, is to kepe him selfe in good estimatiō, for he that is vile & abiect, esteemeth hys fame but lytle, nor yet what men say by him. For he dareth not once breathe vnto that, & he despereth to come vnto, nor with laud goth not about any noble feates, and if perchaunce he finde them, he as with a rewarde doth content him selfe with them, But

X.i. he

The offyce and duetye

Eubo-
Ius.

he that is of a noble nature & courage doeth take & drawe strength vnto him, as fier in y^e ayre, & howe much y^e more he thinketh to be better, so much the more he doth study other by y^e desire of laud & praise or by y^e absolute mynde & exāple of vertue to be so. Thou must therfore now & the blow this fier, other with thyne owne breath, or wth some other mā's, to thende it maye kyndle and burne as it ought to doe. It shalbe profitable to know the maner and fashion of Eubolus, the mayster of exercise and defence, the whyche goynge into the scole of the yonge man Acceres, dyd by and by frame hym selfe to folow the gesture of Asbites the Crotoniate, the

Of an husbnde.

the which exercised him selfe
in the fīue artes of plaies, and
had wonne the game of þ circle.
Those in whom he saw a
faulte other in runninge or in
wraſtlyng, or that had wonne
the price by any fraude or dis-
ceyte, he blamed, and that to
feare þ yonge man from folo-
wing & ensuyng the, and to þ
intent he shuld perceyue and
know, that such deades were
not comended ther, nor shuld
not be cloked, but that they
which brake the order and ru-
les of the scole, should be rebu-
ked. Eubolus commended all
those, that frequented the
same scole, and þ to incourage
the yonge man to haue a de-
syre to be in like maner comē-
ded, and to be ashamed in the

Æ.ij.

pre,

The offyce and duetye

presēce of so many noble & ba-
liaunt menne, to be rebuked.
Hercules doeth speake wel and
naturally in Neuio, saying: O
my father, I do reioyce to be
lauded and praysed of thee,
whiche arte prayse worzthye.
Noz Themistocles the Atheni-
ane coulde not slepe, when he
mused vpon the tryumphes
of Mylfiades, Noz Achilles shuld
not so greatlye haue esteemed
the glozve of the warre, yf
Thersites had only beheld & lo-
ked vpo his noble actes, but y
Aiaces, the Diomedi, the Vlissi,
the Nestori, the Chyl dren of
Atreus, and Hector his enemye
dyd pricke them forwarde,
the whiche woulde not haue
bene slacke to haue wounded
him, yf his corage oz force had
fay-

Of an husbnde.

sayled him. Noz this was no
dull spurre, noz no smale pro-
uocation. O my companions
and felowes with hobo great
sorrow shall Grece mourne to
depart frō hēce, & hobo ioyful
shall Priamus & his people be.
Thou must circumspectlye &
wisely speake to other men of
thy wyfe, for þ̄ secretes of ma-
trimony are as wer it miste-
ries, wher vnto thou shuldest
admit no man: for yf thou do,
thou shalt be taken as vnwise
and folishe, the whiche thyng
Candales þ̄ kynge of Lidia hath
taught vs. Holy scripture in
the cōmendation of women
sayth thus: And her husband
shall commende her, that is,
he shall be praysed with the
affections of her husbnde.

Disclose
not the se-
cretes of
matrimo-
nye.

pro.xiij

x.iiij. what

The offyce and duetie

What greater laud or praise
can chaunce or be geuen vnto
the woman: the which thing
is vnto her as a Theater full
of her commendation. It is
a very dangerous thing for
a man to prayse his wyfe, for
men shall saye, that he inten-
deth to sell her, and suspecte
hym of lightnes seing that he
so highlye comendeth her: or
elles the giftes & vertues (a-
monge the whyche gelosye
hathe no place) that shoulde
rather extinguishe euyl cupi-
dities then prouoke the, shuld
very often through peruerse
myndes be kynled to corrup-
tion, as Lucrece vertues
plaid wth Tarquinius: for there
are some so importune in let-
chery, that thei loue & desyre
the

Prayse
not thy
wyfe to
much,

Of an husbnde.

the thyng þ they shoulde ab-
stayne frō, and the moze they
are remoued by reasō & equi-
tie, the moze þ flame of theyz
desyre and loue encreaseeth.
And therfore they consyde-
red the thyngē mozte wysely
whyche sayde, that the mozte
surest waye was not to know
a womanne, and that all oc-
casions of synne and wyck-
ednesse oughte to be remo-
ued. For the **LORDE**
doeth exhor̃te bothe manne
and woman to desyre the ce-
lestiall and heauenlye father
wyth diligēte praper, not **Mat. vi**
to be ledde into temptation,

Of apparell and
rayment.

¶.iiij.

God

Gen. iij



And at the begin-
nyng did cloth A-
dam and Eue to
hide and to couer
their secret parts
withall. The other partes of
the bodye were couered for
dyuers necessities, after the
qualitie and disposition of
the ayre, some where to with-
stand colde, and other where
to repell and wythstande
hete, And therfore in al citie
certain apparel for very neces-
sitie to satisfie the eye of man
wythall was inuented and
appoynted. But the euyl
and corrupte nature of man
hathe desyred and searched
for honoure & ornamentes in
all thynges, in good, in euyl,
in sorowe, in shame, turning
and

Of an husbnde.

and wining that to honour & glozy, the which at the beginning was geue & appoynted to shame and necessitie. And thus there is no ende of superfluous rayment, & specially among those þ study to honour their garmentes more then the selues, as for þ moste part al women do, and many men also. That Philosopher (whosoever he were) sayde grauely vnto him, that tooke a pride in his apparell, go to god he, & leaue not of to glorifie in the goodnes & bertue of a shepe. Aristotle maketh a magistrate named Gineconomon, whose office was to take heed, that women shuld vse no inconuenient excesse in theyr apparell, & that it were mete

O how
necessary
were he
in these
our dayes

X. v. and

The office and duetie
and agreable for their age &
condition.

And the Romaines hadde
their lawes, bothe for the ex-
cesse of meat, and of rayment,
wherewith they withstoode
this euill. But nowe there is
nother lawe nor magistrate,
for now so much as is lawfull
to euery man, how muche as
dothe please him : or to saye
more truely, so muche dothe
please him, how much is law-
ful, not by the lawe, but by his
substance & riches. And ther-
fore euery man may be in his
owne house, both a law and a
magistrate, as wel for the cō-
mon vtilitie, as for the cōmon
example. The husband muste
consider, & the woman ought
to adourne and decke her self
for

Of an husbände.

for his eyes and pleasure on- **Note ye**
lye. And the pꝛouerbe doeth **women.**
saye, for whose sake and pleas-
sure doeth the blinde mang
wife trymme and decke her
selfe - And the maker of the
Lacedemonians lawes com-
maunded full well, that may-
dens and birgins shoulde go
forth vncouered, because they
sought to haue husblandes, &
married women couered, be-
cause they had founde them
already. He is verye simple &
folish, whome his wife cannot
please, excepte she be pricked
vp and trimmed. Man shuld
be in loue with vertue, and
not wyth the apparell, wyth
iewelless, nor wyth the fayre
natyue skynne, howe mu-
che lesse then wyth that,
that

The office and dnetie

that is paynted & filthy. And
yf thou delite in these thin-
ges, thou shalt when y^e doste
behold her naturall face & vi-
sage bothe lothe it & abhorre
it. Be thou so affectioned to
thy concubine, but not to thy
wife: for thou sekest to be pro-
uoked to luste & carnall plea-
sure by the senses, and not by
any interioz or inward loue.
If thy wife howsoever she be
apparelled, do content thee &
please the (for she is one mind
& body with the) to what pur-
pose are these anxious, mole-
stious, perillous, & hurtful or-
namentes sought for & desi-
red. Such gorgeous & trim-
ly decked wiues are greedy &
desirous to wander abroad,
& to be seene, and that is the
frute

**The daū-
gers that
come of
gaye appa-
rel.**

Of an husbando.

frute of al þe cost and charge, & they that behold thē so gorgeously appparelled, are therby the moze inticed & prouoked: for suche araye & ornaments do set thē forth, & much commend thē. Take diligēt hede that thou suffer not thy wise to be an inuenter of newe or of vnwontful thinges, lest þe therby shē be knowen, and become acquaynted in the city, for vsuall & customable thinges are lesse noted & regarded. At home they will laye their handes to nothing, that is nedefull to be done, they kepe thē selues a loofe frō the kitchen, & other such vnclean places, & kepe thē in one place for filing of their apparell, or troubling of any of those thinges

ges so artificially cōpounded
& made. Her maydens forget
ting & leauing all other thing
ges vndone, are all the daye
longe occupied aboute trym
ming & decking of her. What
shall I say, how great is their
arrogancye and pride : For
inasmuch as they are better
and more p̄ciouſly be ſeene
then other, they deſpiſe and
diſdayne all other. Whereof
ſpringeth the enuye & hatred
of the poozer ſort, & kindleth
the citie with hatred, where
out doth ſpring & ariſe verie
often great factions, as in the
time of our elders in Barcin
ni de Lelitanes in Spayne,
when that the marchauntes
wyues (the courſe of mar
chaundise from Alexandria
flouriſhing

flourishing there) farre exceeds
deth the pompe and costlye
rayment of the noble womē,
prouokinge and increasynge
therewith fondz cupiditie,
or gnawinge enuye, & so one
thing doth grow of another.
Pretious garments requyre
conuenient hemmes and boz-
ders, girdelles, iewels, chap-
nes, and braceletttes: by which
places beyng so apparelled
and adourned, wyl not suf-
fer the handes to be bare, nor
to be couered with all sortes
of gloues, but with perfumed
gloues, and wroughte wyth
buttones of golde, herevnto
come earynges, and other
iewelles of pure golde, and
then the worckemanshypp
that excelleth the matter,
and

The office and duetie

and thus mens riches & substance, which they set forth & shew in this wise & manner, decaye & come to ruine. It fa-
reth by þe apparel, as it dothe by writings & instruments made of cōtractes & bargaynes: in þe which, because they made the simple, hauing only a respect to equitie and good fayth, fewe wordes sufficed: but after þe cauillations were found oute, there appeared a thousand creuelles, the whiche no witte nor wordes was sufficient or able to stop. So the simple & meane garment doth cōsist, & is of it selfe, but the curious hath nother end nor measure. The riche citing þe suffer their wyues to haue, whatsoeuer they wyll do

And is it
not so
nowe?



Of an husbände.

do much harme, for thei bring
in that custome and fashion, &
which euen she that hath litle
or nothyng, wyl not doubt to
folow, & doth esteeme it as syl-
thy and a thing most inconue-
nient, to be ouergone in luxu-
rious excesse & rayment, but
not in fayth, Diligence, & cha-
ste, for thei consider not, what
they are able to do, but what
other haue done. And
therfore in certayne towne
and citie euyl instituted and
ordred, many womē through
adesyre to be wantonlye and
gaylye apparelled & besene,
are content to be other mens
concubines. But when the
ryche perceyue, that the
poore goe aboute to be equall
wyth theym, they to exceade
P. i. them

Example
and emu-
lation.

The office and duetie

theym, Decke and apparell
theym selues mooze costelye
and rychelye, and thus con-
tendynge they comme bothe
to ruyne, and that strengthe
at the laste (as it is in the co-
medye) falleth Downe head-
longe . There are certayne
woozdes in Liui where he
perswadynge for the lawe
Oppia, that make for thys
purpose, and are attributed
and ascribed vnto the au-
thoritye and Personne of
Cato, the whyche for the
grauitye of the sentence are
woorthye heare to be recy-
ted . I (sayeth he) canne
not fynde the cause nor the
reason of certayne appeti-
tes. For why? to be lawe-
full

Of an husbände.

full for some menne to doe
certayne thynges, and not
for thee, maye come of shame,
or elles of dysdayne.

So is the apparell and
raymente of all menne yf it
be lyke, for euerye manne
wyl haue and coueteth that
he seeth in another.

That shame to be coun-
ted or taken for coueteous
or for poore, is the worst and
moste haynoust of all other.
But the lawe taketh bothe
frome you, seyng ye haue
not the thyng that is lawe-
full for you to haue.

But he that is ryche,
doeth saye, equalitie doeth
not please me, for why
shoulde I not be sene in gold
P.ij. and

The office and dutie

and purple : And why is the
pouertye of other cloked
vnder the coloure of thyg
lawe : Wherby it appeareth
that they regarde the lawe
and not pouertie . O ye Qui-
rites wyl ye geue your wiues
suche a battel, that they being
contented to be taken & este-
med for ryche, should do that
other cannot do, and that the
pooze shuld extend the selues
aboue their habilitie, because
thei woulde not be despised :
for so where no nede is, they
shoulde be ashamed , & where
nede is, they woulde not, and
what she mighte prepare of
her owne , she woulde , and
that she coulde not, she should
desyre and pray her husband
to doe, Wretched is that hus-
band,

Of an husbände.

band, the whiche whether he
consent or no, shal see his wife
haue that thyng of another,
the whiche he gaue her not.
This doth Cato say. And in
what a miserable necessitie
are they in that to vpholde
suche charges doe searche di-
uers & paynesful wayes ful of
enuy, daungerous, scelerate,
and vniuste. These men doe
abuse theyr wiues, the which
thyng Paule doeth forbyd,
yet that not withstandyng
they loue theyr husbandes e-
uen as a mayster loueth hys
diligent & faythful stewarde,
of whome he perceyueth hys
goodes to be truly and fayth-
fully vled & augmented. And
so doth þe costly & sumptuous
wife loue her husband, not for
P. iij. hys

The office and duetie

his owne sake , but for her
owne vtilitie and profite : by
whose industrious labour she
liueth ydlye and arrogantly,
haupnge greate abundaunce
of al thynges. But yf fortune
do turne, and the knot of loue
be remoued and taken away,
that loue wyl soone be loused
and diminished, or els waxe
verye faynte & feble. But be-
inge wise, thou shalt take ano-
ther way with thee, for thou
shalt cal to thy remembraunce,
that thou waste not bozne for
the woman, but the womā for
the: & therfore thou must ac-
custome her to serue the, & so
to applie her mind, & she may
vnderstande and knowe that
she is a helper and a parta-
ker of thy trauel & laboz, and
not

Of an husbände.

not an ydle mistres . Thou
shalte take and refer all au-
thoritie to thy selfe , & not to
her , takynge Diligent heede
to her honoure and chastitie,
as thou wouldest to thyne
owne proper lyfe , for in this
ye are but one. As for those
delites, pleasures and orna-
mentes , thou shalte De-
ride and laughe to scozne, nor
no more esteeme them, thē the
ridiculous and folish Desyres
of childzen. And so thou shalt
obeye the counsell of the Apo-
stle, commaundyng vs so
to haue oure wyues , as
though we had theym not,
and so to vse theym, that we
abuse theym not. Thou shalt
so apparel and araye thy selfe
and thy wyfe, that Nature
P. iiii. may

i.co.vij

The office and duetie

may sufficiently be satisfied & thy dignitie kept and conserued. And yet in thys thyng ye must differ, for thou oughtest to be clothed moze lyke a man, that is, moze simple and soberlye, and the woman moze exactlye and cleanlye. And as greate costlye araye doth nother become man nor woman, so doeth cleane and honeste apparell become the woman. This is the force and strengthe of nature that can not be altered. Thys feminine sexe doeth sette muche stooze by goodlye and precyous raymente, the immoderate and vnsaciabie Desyre thereof maye be bydeled and refrayned, but not cleane taken awaye and disanulled.

It

Of an husbände.

It shal be sufficiente, yf she be
thus wel instructed & taught
that in adourning & decking
of her selfe, she do not so much
regard the price and newnes
of the thing, as to auoyde the
uncleannes thereof, and so to
behaue her self, that she be not
lothed and reproued. The
meane & moderate vse of or-
namentes & garments with
grauitie and cleanliness is of
al men much moze comended,
then is that delicate & sump-
tuous raymente & apparell.
He that doth araye him selfe
very sumptuously & gorgei-
ously, of some shalbe counted &
taken for riche, & of other for
a bayne waster. But he doth
shewe hym selfe wise, that
meanlye dothe apparell hym
P. b. selfe

The office and vnetie

selfe, and as necessitie shal require. That curious & exquisite decking of the womanne doth declare her to be bayne and light, noz the exstimation oz fame of her beautye, whose vniuersal grace is assigned vnto her apparell & ornaments, doth therfore increase oz augment the more. Noz a married woman shoulde not care nowe to be counted and retkened fayre vnto other mens eyes. O how greatesigne & token of chastitie & of a pure and a cleane heart is þe simple and meane apparell, the whiche doe then appeare most manifestly, whē all men do know, that she had rather adourne her selfe with vildō grauitie and fayth, with gouerning

A wo-
mans true
ornamen-
tes and
apparell

Of an husbnde.

uerning of her familie & householde, & instructing and teaching of her childzen, then wth gold, silck, or pretious stones. Noz there is no man, ꝑ doeth not much more honoure one such matrone, then a nūber of those, that glister in their pretious & sumptuous ornaments & apparell. Who did not more honoz Cornelia the mother of the Graccis being poze & without golde or pretious stones, then her hostes of Campania hauing al those thinges most plentuously. Therfore let no man hereafter saye vn to me, ꝑ eye of him ꝑ looketh must somewhat be satisfied & cōtended, for to ꝑ we geue to great attendance. That simple, pure, modest, & graue ornament doth

The com-
modity of
simple a-
rre.

Dothe declare the house to be
holy & vncorrupt, & commen-
deth pouertie, the whiche by
teaching and instructing one
what modestie is, doth cause
him to know him self. Euery
manne doth blame the poore
woman, if she be sumptuously
arrayde, for they know ful wel
in citie, what euery mans
substance is, & what he maye
do. And therfore such a poore
woman is reckened & taken
as proude & insolent, and her
husbande as fonde, that doth
consent to her foolishnes and
madnes. The riche are com-
mended, yf they be modeste &
temperate in the vsage & vse of
their riches, as thei be, which
through their riches & great
substance are not arrogante

Of an husbande.

nor statelpe. Thus doth vertue adourne the rayment, & man is adourned of him self, & not of his bayne clothing & apparell. Marchaunts, whose riches is in the handes of fortune, are in more creditie, and the nobilitie within more fauour with the people, when they abase & somewhat apply the selues to their qualities & customes. And it is a christians duetye & office, to diuide that among the poore, that is wont to be consumed in suche vanities, & not to haue & laye by such a nūber of gobones & rayment, as would content & serue many a poore woman, when that the mayster of all wisdom doth saye : He that hath two coates, or two gobones

The duetye of a christen man.

Luc. iij.

The office and dnetie

nes shulde geue him one that
hathe none. But yf there be
any so weake & feable spzited
& nother secretly noz apertly
wil parte with nothinge, yet
let him not waste & consume
his moneye in bieyng of such
soft & costly apparell, y^e which
doth sone corrupt & cōsume,
oz yf he do intende to sel the,
yet they shall lacke a greate
part of that they cost hym, as
tewelles, golde, and siluer ar-
tificiously wzoughte & made
with more coste and charge,
then the thing it selfe is wor-
the. Let thy golde and thy
siluer be meanlye wzoughte,
and let the woman beleue ra-
ther, that she hath it in her ke-
pyng, ten in her possession,
as to helpe & ayde her with
all



ters
sent

Of an husbande.

al if nede require. These thinges (yf thou haue no nede of them) doe adourne and garnyſhe thee wythoute enuye or hatred, and do ſette forth thy ryches, and acquire credence. At home let thy wyfe be homely and ſimply arayd, to thende that ſhe maye be expedyte and readye to all domeſticall and familiar buſineſſes.

Of the husbandes abſence.



Whoſoever dothe intend to marry, muſte ſo diſpoſe & orders hys matters, that he departe & be abſente from home as lytle as may

The office and duetie

may be, for it is an old saying
that the eye of the mayster
doth make the horse fatte, &
the ground fertile. In lyke
maner all thinges, the may-
ster being present, are well &
true lye Done. For why, the
forehead (as Cato sayth) is be-
fore the hinder parte of the
heade. But in as much as we
can not foresee the thinges,
that be to come, when thou
art absente do thy diligence,
that thou be not long absent.
It shalbe a helpe and for thy
profite to haue some saythful
& trusty man, that may sende
the word of all such thynges
as be done at home. And yf
thou haue no such man, reme-
ber to prepare y^e one. Leau-
no suche at home, and special-
lye

Of an husbande.

ly when thou art absent, that
shall disdayne and defile thy
honoure, kepe no such in thy
house that feare not god, for
he that doeth nother feare, *Note.*
nor worshyp god, other for a
presente rewarde, or els for
the hope of the same, shall doe
and commit al mischief: whē
thou arte absente leaue fewe
men at home, but yet such as
be saythfull, but no ydle per-
sonnes, no vagaboundes, no
trymme and well decked per-
sons, nor no musitiōs: for the
lawes are weaker and of lesse
force and strength, when the
magestrate and iudge is ab-
sente. And of ydlenes growe
euyl thoughtes. Lette no
yonge man of an euyl name
and fame be in thy house, nor

The offyce and ductye

no suche as be greatlye acquainted in the Cytie.

Take good heede to those that frequente and haunte thy house, and be sure that thou knowe theym thoroughlye. Committe thy house to some nyghe kynsmanne or acquayntaunce of thyne, whether he be manne or womanne, whose fidelytye is not vnknownen vnto thee. And see that they bee of some auctoritye, for so shall thy familie and thy wyfe regarde theym, and haue a respecte vnto theym.

Of reprehention
and castiga-
tion.

The

The vice and faulte
of a mā's wife must
(as sayeth Varro)
either be suffered
and borne wyth all, or elles
cleane taken away, the whi-
che thyng chaunseth but
seldome, but yf it canne not,
it muste then nedes be borne
wyth all. Yet lette hym
not mistruste, but wyth all
meanes and wayes studie
howe to amende it, leaste
that thyng doe chaunce,
that the Poete doeth saye:
By bearynge and suffe-
rynge of thy frendes faul-
tes, thou shalt make theym
thyne owne.

For the mayster and ru-
ler of the house muste knowe
and vnderstand that he is set

The offyce and duetie

as it wer in an high towre, to
behold and see who commeth
into the house, & to withstand
all such thynges as may hurt
the emolumentes and com-
modities of the same, or the
good name and report of hys
wyfe. Y et I woulde not that
he should fayne any false drea-
mes of the goodnes & hone-
ste of her, mouynge bayne
tragides and noyles, as cer-
tayne bandogges do that be
kept to watche, the which be-
ynge troubled and feared in
theyr slepe, do barke in suche
wise & maner that they cause
the house to be searched, and
afterwardes are sooze bea-
ten for theyr vaine warning.
And therefore, thou shalte
not trouble nor beere thy selfe
wyth

Of an husbände.

Wyth anye suche bytter cares and thoughtes, of thynne owne inuention, least thou be scorned of other, and taken for lyght & cruel. A husbände as muche as shall lye in hym to doe, muste beware that bys wyfe trespasse not, and be diligent to knowe suche thinges as he yet perfectlye knoweth not. But gelosye doeth onely trouble the mynde, and causeth it to be subiecte to mooste bytter tormentes.

Gelosye.

Doest thou not take diligent hede to a peace oz a cup made of glasse? and dost thou not nouryshe and brynge vp thy chylde without any gelousy? Why dost thou not the same vnto thy wife? Beleue not lightly þe euyl wyllled, nor the

The offyce and due tyte

suspitious in great and weighty matters, nor the malignant interpreter of thynges, although they be thy parentes or frendes, but yet to curious & to lyghte of credence.

A notable
historie

There was a noble man in Valence called Carrofus, the whiche hadde a verie chaste womā vnto his wife, but yet of no good name nor fame, and of thys her frendes dyd often tymes accuse her vnto her husbände. Thys manne at the fyrste neglected not the thyng, but gaue good eare vnto it.

But after that he had found these suspitions to be vayne and false, and that they for all that ceased not calumniously to accuse her, enfor-
syng

Of an husbnde.

synge hym as it were to pu-
nysh her, he defendynge the
Chastitie of hys wyfe, tolde
them, what he hadde sought
for, and what he hadde
founde. But perceyuyng
that they were not conten-
ted wyth hys wordes, he
bought him a horse of a good
kynde, and prayed theym to
goe wyth hym, and to see
hys horse runne, in the place
betwene the palace and the
Trinitie church there un-
to appoynted. And when he
hadde made thre or foure
curses, he asked theym that
saw hym, what they thought
by hys horse, some of theym
prayed hym hyghlye, and
some in certayne poyntes dis-
prayed hym.

Z. iiii. Then

The offyce and vniuersity

Then he drew oute hys
swerde, sayinge: I swere vn-
to you by Christe, that I wyll
kyl hym, who soeuer he be,
that shall speake euill other
of my hoyle, or of my wyfe.
And thus at that time he put
thē to silence. And after that
the thyng was manifest, and
her innocencye proued and
known to all menne, he
was counted and taken for a
wise man, and a man of great
courage. Reprehension,
and correction muste bee
done for amendemente, or
for the example of other.
For other wyse it is venge-
aunce, or elles a spyce of
Crudelytye, the whyche
some doo vse agaynste those
that they doo hate: yea, and
Doe

Of an husbande.

Do kill them, and yet do saye
that they do but chasten the.
A goodly maner of correctiō
in dede to kill one. Seneca doth
saye, that no wise man doeth
punishe for the faultes comit-
ted, but to thende, that here-
after they shulde trespasse no
more, for the thing once done
can not be reuoked, but yet it
maye be so repzehended & a-
uoyded, & it shall be done no
more. There be thre kindes
offinnes & trespases in wed-
locke, & thre wayes to amend
them. The first and most gre-
uous is adultery, the whiche
doth separate the man and
woman, & doth so breake the
bande of matrimoniall loue &
charitie, that euen by the loz-
des owne woordes & sentence

Z. v. he

The tres-
pases of
matrimo-
nye.

mat. xix

The office and duetie

he may refuse her, although
his will be, that she infected
or infamed with anye other
dise, be kept & retayned. In
this thing men do vse the ca-
stigation by the lawe permit-
ted. A wise surgen dothe not
burne nor cut any manne, ex-
cept very necessitie cōstrayne
him, or if there be none other
remedye. And yet or euer he
beginne, he considereth hys
instrumētes, his audacitie, &
hys knowledge, & then yf he
perceauē, if he be not able to
do it, he will not medle with
al. There are other like faul-
tes, & likewise other that are
meane betwene the both, the
whiche by reprehention & cor-
rection may sone be amēded.
And after if thou hast chosen
thy

Of an husbände.

thy wife, thinke with thy self
that it can not be comprised
with fewe woordes, that with
longe experience can not be
opened nor knowne. Nor
thou must not beleue, that she
is perfecte, for afterwarde
knowing the contrary, thou
shalt peccae, that thou wast
begiled. Thinke therefore to
finde a greate Deale lesse of
those thinges in her, then ap-
peared at the begynnyng,
that thou, yf thou fynde any
mo, mayste be a gayner. Fur-
thermoze thou muste consi-
der, that womenne be sickly,
and feble of bodye, troubled
with many diseases, and in
mind soze vexed with diuers
tempestes & motions. And
what greife dothe she suffer
monethly

The mis-
erable esta-
te of wo-
men.

The office and duetle

monethly in purginge of her
selfe & what fastidiousnes be-
inge with childe, & after that
she is deliuered. And how is
she rent & broken at her bpi-
sing. & to how many perilles
and daungers is she subiect.
wonder it is, that any of them
do escape deathe. And what
other thinge do they all their
life time but serue vs & the
Doughter serueth her father,
the wife her husband, the mo-
ther her children. Of mynde
they are not so strong as mā,
their iudgement, their erudi-
tiō, & their experiēce is farre
vnder mans. Who is so cruel
then, & wil not pitie this their
miserable estate & condition.
And therefore we oughte to
wincke at many of their faul-
tes

Of an husbande.

tes, and as the stronger, suffer
and beare with the weaker.
Paul sayth, ye that are strong
oughte to beare with þe feble. **Ro. xv**
And yf that wise greke, be-
cause he wold not be greuous-
ly offended with his frendes
misdouinges, was wont to say
thus with him self. And this
is a man also, a mutable crea-
ture, apte to fall, & to be de-
ceaued: how much moze rea-
sonably should the selfe same
be thought of a woman. And
nature doth teache vs, that
youth shuld geue place to age
the stronge to the feble, & the
right to the lame. And yf the
wise shuld not beare with the
foolish, he shoulde not suffici-
ently aunswere, & satisfie the
excellencie of his name. And
besides

The office and duetie

Besides al this, ciuill education and maners, reason, and the sentences of the wise, do perswade this; and likewise peace and domesticall quietnes do moue vs vnto þ same. What payne and labour woldest thou take, both by water and by land to gather a lytle moneye, wherewyth thou mightest liue quietly and ioyfully at home: why shuldest thou not then suffer a litle in commoditie at home to haue quietnes, without the which riches are nothinge profitable, nor life it selfe swete nor pleasaunte. What amitie or frendshippe canst thou finde, wherin thou must not suffer and dissemble manye thinges: Thou shuldeste in like maner
waye

Of an husbnde.

waie and consider, whether
the thing þ̄ displeaseth thee,
was Done of weakenes, or of
malice, for so Doing, þ̄ mayste
moderatly correct it. But in-
asmuch as correctiō is one of
those bitter medicines which
heale not þ̄ body without lo-
thing & abhorring þ̄ thing: it
shuld not be ministred, except
necessitie required it. Nor
there is nothing þ̄ causeth re-
prehension to be so well este-
med & accepted, as when he
þ̄ is wise & beneuolent dothe
vse it, & that the xāple of hye life
be agreable vnto his pre-
ceptes and sayinges. Nor
the euill can be with nothing
so well rebuked, as wyth the
lyfe of those that are good,
as it is aboue declared.

The office and duetle

If thou secretly do shew the
way of vice, & vicious living,
why shuldest thou cōplayne,
yf they of thy owne house do
as thou doest learne the & he
would aunswere him, & shuld
rebuke him, as the child Aso-
rus aunswered, and sayde vn-
to his luxurious father, that
reproued him, as it is redde
in Cestius Pius Declamations.
And we must know and per-
ceave, that often repzehentia-
on diminisheth the auctority
therof, and leaseth his force &
strengthe, for he that is accu-
stomed to be repzehended &
rebuked, doth litle esteeme it.
It shalbe best therfore to dis-
semble & wincke at smal faul-
tes, and reserue the auctho-
tie of repzehention to amend
that

Aucth-
tie.

that is mooze greuous, the
whyche thyng we doe see
that these craftye marchaun-
tes, and subtyl courtiers doe
vse, the whyche doe proue
theyr credence, and howe
theyr prynce doeth fauoure
theym in greate and ieoper-
dious matters only, leauing
all other smale and lyght bu-
synesses vntouched. There
are other faultes, the whych
muste be pretermitted & not
medled wythall, when there
is anye hope of amendment,
other for honoure sake, or yf
anye other vyce or faulte, yf
they were detected shoulde
spryng and aryse of the same.
Some ther be, that willyng
lye do amende, yf they thinke
not them selues to be taken

The office and duetie

as euill and reproued per-
sonnes. Gneus Pompeius in the
the warre agaynste Sertorius
dyd burne the whole hooſe
lookynge vpon hym, the let-
ters whyche were founde in
Sertorius cheſte, to the en-
tente that the Citizyns, per-
ceyuyng theyr ſecretes to
be diſcloſed, ſhoulde not be
taken for enemyes. Ceſar
dyd euen the ſame after that
he had ouerthrowen Pom-
pey at Pharfalia, and lyke-
woyle in Affricke, when Me-
tellus Scipio was ouercome.
There be certayne ſmal
faultes, the whiche are natu-
ral bothe to man & woman, &
ought to be ſuffered & borne
withall in the woman, in as-
much as ſhe doeth kepe her
chasti-

Of an husbände.

chastitie, & specially when she
with ofte reprehention wyll
not amend, for then by thy pa-
cient suffering of her, þu shalte
haue great profite, & find her
veri benigne & gentle & vsing
thy self to suffer & to forbear
her, she wil be vnto thee most
pleasaunt, for familer cōuersa-
tion causeth al bitter thinges
to be swete & sauoury. Thou
must not reprehend her furi-
ously, but wth iudgement, nor
feruētly, but coldly & discret-
ly, for þu reprehētion which is
annexed wth grauitie & tēperā-
cie of mind, is most aproued &
most effectuous as whē thou
shewest thy selfe to be moued
wyth the greatnesse of the
faulce, & not for any disdaine,
nor to satisfie and contente
thyne

Approu-
ed repre-
hension.

Ala. ii.

thyne

The office and dometie

thine affections, but to amēd
her whome thou rebukeſt.
Thou muſte obſerue bothe
tyme and place, leaſte that
throughte feruentnes of re-
prehention thou beſpot thy
wyfe, and cauſe thy chaun-
ces to be openly knowne to
ſtraungers, and other thy fa-
miliars, whereby in tyme to
come thy wyfe ſhall continu-
allye hate thee. Be not longe
angry, leaſte ꝑ thy desperate
wyfe fall headlonge into vice
and noughtynes. The apo-
ſtle ſayth, ye huſbandes loue
your wyues, and be not bit-
ter vnto theym. And yf the
lord forbidd vs to be angrye
wyth oure brother, howe
muche ꝑ leſſe ought we to be
angrye with our wyues, the
whyche

Col. iij.

Mat. v.

Of an husbände.

which excede all brotherly
loue and beneuolence, as we
haue tolde you before, and it
is meate it be often times re-
peted. And yf manne be the
head of the woman, & **Chyste** Eph.v.
the head of the man, he must
vse hym selfe vnto the wo-
manne, as **Chyste** doeth vse
him selfe vnto vs, that is, be-
niglye and frendelye. And
the selfe same **Apostle** doeth
call the womanne the bodye Eph.v.
of the manne, as the churche
is the bodye of **Chyste**. And
not withstandynge we sus-
tayne and suffer manye in-
commodities of the bodye,
yet we hate it not, but suffe-
reth it, nouryssheth it, and go-
uerneth it. The husbādes
reprehention muste be short,
Aa, iij. for

The office and duetie

for yf it shoulde continue, hatred would ensue, the whiche would coule matrimoniall loue, kyndle disdayne, and chaunge the sweetenesse of theyr conuersation into bytternes. Furthermoze, thou muste alledge the reason and cause that moueth thee to rebuke her, that bothe now and in tyme to come, she may be admonished. The force and strengthe of reason hath

Reason. great power in the mynde of man, nor there is nothyng that so cleaueth vnto it, nor lesse penetreth the same, as thys sentence: Thus I will, and thus I commaunde, Thou muste so rebuke her, that she maye perceyue it to procede & come of good loue,

to

Of an husbnde.

to make her better, and to be
without vice or faulte, & the
loue whiche is betwene you
maye be the more feruēt, and
without anye quarel or com-
playnt at al. Therfore assone
as thou hast chastened & cor-
rected her, and that she, other
by worde, honeste shamefast-
nes, or silence doeth declare
that she, wyll obey thee, geue
her then saye wordes again,
and a gentle countenaunce
as thou wast wonte to doe.
There are in noble women as
ther is among men, certayne
excellente motions of the
mynde: the whyche to those
that be not wyse, and doe
make the thyng but slender-
derlye, seme to come of arro-
gancye and pryde. Noz these
Aa.iii. ought

The office and duetie

ought not vtterly to be kept
bnder, and cleane extingui-
shed, for without theym they
canne not appoche nor come
to that hyghe and memoraa-
ble oznamment, that exciteth
and moueth man to maruaile
and to prayse & extolle them.
Such affections of the mind
are apte & meete to conserue
and kepe the honestye & cha-
stite of women. Such noble
women shuld not be greuous-
ly or sharply reprobēded or
rebuked, but drabwen frō vice,
other by y example of vertue
of such women as be gone al-
readye, or of those that they
were aquaynted wyth all, or
elles by puttyng theym in
remembraunce of theyr olde
vertue and godlye lyuyng.

To

Of an husbände.

To some woman a becke of
her husbände is sufficient to
declare, & there is somewhat
amisse, & displeaseth him, and
specially yf she beare her hus-
bād any reuerēce. An honest
matrone hath no nede of any
greter staffe, but of one wor-
de or one lowre cōtēnāunce
of her husband. But where &
this can not helpe, but that
brawling & stauesacre must
nedes be vled, I geue no pre-
ceptes nor rules, for there
they vse violence, but yet by
mine aduice the husband shal
neuer come to & extremitye,
for yf thy wife be often rebu-
ked, & will not bowe, but wa-
reth more stiffe & croked: yet
inasmuche as she kepeth her
selfe pure & chaste, she must be

Note ye
husbands
des.

Ala, v. suppoz-

The office and due tie

supported and borne withal.
For the bow must not be broken
with to much bending therof.
Thus dyd Socrates forbeare
his wife Xantippa, whom we
should folow, yf we wer so wyse
as to thinke that our patience
by reason of the womā is exercised
& proued, to þ augmentation
& increase of vertue, as Job
& Toby did to theyꝝ great
profite, and to the womans rebuke
& shame, as þ lord whensoever
it shall be, wyl declare & iudge
aswel of the one as of the other.
Also he must thinke that she
fell vnto him by lotte, as his
kinred, hys countrey, hys body,
hys soule, and hys wyf dyd:
wherwith every man ought
to holde hym contente, thyn-
kyng

Job .ij.

Tob .ij

Of an husbande.

kyng with him selfe, that the
omnipotent and euerlasting
God doeth dispence and or-
der al thyng moſte wyſelye,
and moſte iuſtelye. Finallye,
it is meete and conueniente
that the authoritie of God,
whych coupled theym to-
gether, ſhoulde ſette them at
one yf they were out, & agre
the. And what man durſte be
ſo bolde to breake the peace
that the king hath made? Or
who wolde reiect him that by
ſome noble man was coman-
ded & deliuered vnto him, yf
in this thyng the reuerence
that we haue and beare vnto
thoſe whych are of greates
power be of ſuche force and
ſtrengthe, or elles loue it
ſelfe, howe muche ſhoulde it
be

The office and dutie

Ephc.v

he towardes god: for who is
so mighty, or so louinge vnto
vs as he: him we shuld reue-
rence & loue aboue all other
thinges. Also he ought to re-
member what Paule sayeth, &
the wife & the husband are al
one flesh. Of y body do come
continually many incōmodi-
ties, but yet no manne dothe
hate it, but to his power doth
nourish it, & yf at any time he
be miscontent there with by
and by he pleaseeth it agayne.
Such like loue shuld euerye
man beare his wife, and this
after the minde of y Apostle.

**Of the proceeding and go-
uing forwardes in ma-
trimony.**

After

Of an husbande.



Yet þ thou haste
had experience of
thy wife, þ ough-
teste to loue her

more tenderlye. And nature
doth induce a man to that, þ
which doth make swete, fami-
liar, and customable thinges,
be thei neuer so sharpe oz gre-
uous, for the vse & continuall
cōpany doth so establishe and
cōfirme loue & beneuolence,
þ we vpon that occasion, doe
loue dogges, cattles, horses,
& other brute beastes, and do
mourne & sorow their death
and absence. And what thing
is lesse conueniente for a wise
& a well nourtred man, then
not to loue his wife, whose cō-
pany he hath so longe & so fa-
miliarly vsed: Melcager Oeneus

sonne

The office and duettie

Meleag-
gers lone
to wardes
hys wyfe

sonne being both angry wth him
selfe & all hys sat him downe
in his chamber: The Cureres,
whiche made warre agaynst
the Calidonians assayled the
citie, & molested them so sore,
that ther was no hope nother
in man nor woman. The el-
ders of þe citie came vnto Me-
leager the only sauegarde of
al the countrey, desirynge him
to put on his harness, and to
defend thē. Yea, the priestes
with their ceremonies were
present, & promised a greate
rewarde, but he dispised all
this. Then came Oneus his fa-
ther, a man worthy of great
veneration, & kneeled downe
before hys obstinate sonne,
Hys mother also, whose an-
gre was nowe chaunged in-
to

Of an husbande.

to humble prayer and piti-
on came vnto hym, hys sy-
sters and hys mosse pleasaut
companions, wyth whom he
hadde lyued mosse iocundly
the best part of all hys tyme,
prayed him not to forsake the
now in this their extreme pe-
ryl, & ieoperdie. But þe fearce
mynde of hys was nothyng
moued, but denied the helpe
that all they with exhortaci-
on, prayer, and promys desy-
red. In the meane whyle the
enemyes entred the cytye,
and settynge it a fier in dy-
uers and manye places,
murdered and looze vexed
the people.

Hys wyfe
Cleopatra beyng looze afray-
ed, came vnto hym, sayinge:
Helpe

The office and duetie

Helpe vs **O** my husbände, for
yf thou helpe vs not, we are
all but deade, for oure e-
nemyes haue and posesse
all. That implacable and
fearle heart, moued with the
only voyce and peryll of hys
wyfe, armed hym selfe, and
driuyng hys enemyes out,
delyuered the citie from ex-
treme daunger and peryll.
That noble man had wyrt-
ten in his heart, that pzecept
of nature, the whyche he ne-
uer read nor hearde, by the
whyche he knewe that hys
wyfe and he were all one, and
that all other (notwithstan-
dng they were knytte vnto
hym by greate loue and ami-
tie) were without hym, and
that a mans wyfe is so vni-
ted

Of an husbände.

ted & with such a coniunction
and knotte bounde vnto her
husbände, that he doth many
thynges for her the whyche
he woulde not doe for hym
selfe. Doeth that noble and
moste worthye bozon in Ho-
mer cry this alone, doth Aga-
memnon & Menelaus onely
loue theyr wyues. For so do-
eth euerye honeste man that
hathe anye poynte of iudge-
ment: as I loued moste hear-
telye Loryscis, althoughe I
toke her in warre. That king
(as Salust writeth) lyinge
nowe a dyngge, exhorted his
chyl dren to con corde after
thys sorte and maner. Who
is mooze frendlye then one
brother to another. Or who
shalte thou fynde to be thy
Bb.j. frende

Masius
kinge of
Numidia

The offyce and due tyte

frende , yf thou be enemye
to thyne owne . Who canne
thynke that thou louest hym,
that percepueth thou louest
not thy wyfe , beyng good
and honeste . And yf thou of-
fended wth certayne her vices
doest hate her , it shall cause
thy frendes to forsake thee,
to þ^e whyche it is not vnknow-
en , that no manne lyueth
withoute faulte , and do trust
that throughe vse and tyme
they shall waxe tollerable:
but seyng thou (the whiche
hast bene so longe acquayn-
ted & conuersaunte with thy
wyfe) canste not beare her,
what other thyng canne he
hope or truste , but þ^e the moze
straghtlye and familiarlye
thou arte conuersaunt wyth
hym,

Of an husbande.

him, and the better that thou knowest hym, the lesse frendlye thou shalt be vnto hym. Canne there be anye bycs (I speake of these common byces) so farre frome the nature of any man, as the nature and maners of beastes be. And yet conuersation doeth so worke, that they lyue pleasauntly vnder one roofe, and that manne doeth playe and spozte hym selfe with the Lion, and the nature and Deedes of eche of them doeth so please & contente the other, & beinge absent they seeke eche other : for familiaritie is of suche behemencye and force, that it coupleth those thynges, whyche are of contrarie natures, and that be-

B. ii. cause

The office and duetye

Malice.

**The propertie of
the mynt.**

cause malice is farre of, for yf
it were mixed therewith, it
coude not claspe nor fasten
those thynges, whyche are
most lyke eche other, so great
a poyson is malice vnto con-
corde & good agreement. For
this herbe called mynt, doth
not (as the naturall Philoso-
phers doe saye) so muche let
mylke to be tourned into
chese, as the malyce of the
hearte, doeth lette beneuo-
lence to encrease and growe.
And in matrimoniall debate
and disoord, the man is more
blamed then is the woman,
because that he beyng the
chiefe ruler and heade, doeth
not (as sayeth Varro) purge
her of that vice, the whyche
ingendered that disorde, or
els

Of an husbände.

els patientlye beare and suffer the same, for the blame of al disorde is moſte commonlye layed vnto hym that is beſt: becauſe he woulde not moderate nor let the thyng to come to ſuche a ſtryfe and diſorde, or els becauſe he was not able to doe it: In the firſt there appeareth manifeſt malice, in the ſeconde impacience and weakenes, the whyche oughte to be far from him, & is eſteemed to be moſte wortheleſt, & appoynted to rule & gouerne other. And thus he commeth into hatred, for as much as he hath begiled vs & leſte of to do hys duetye and office when it neded not.

That loue vnto thy wiſe,
after thou haſte enioyed her,

Bb. iij. for

The offyce and duetye

for a season doeth waxe feble
and colde, is a thyng moſte
mete and cōuenient for thoſe
that are kindled with bodely
luſte and lecherie, the which
are verie beaſtes and no
men, hauinge no reaſon, but
are drawen to thoſe Deades
throughe the motions of their
ſenſes, the which after that
the heate be a lytle paſte, ſhall
cleane chaunge their opini-
on. Alſo there are other occa-
ſions that ſhould cauſe thys
beneuolence and loue, in caſe
he be not duller then a ſtone:
As that hys wyfe hath ſuf-
fered ſo greate trauell and
labour, that ſhe hath brought
hym forth the chyl dren the hey-
res of hys name and ſub-
ſtaunce, and the vpholders
of

The cauſe
ſes why
the huſ-
band ſhould
loue hys
wyfe.

Of an husbände.

of hys familie: and that she
hathe forsaken her fathers
goodes and ryches to folow
hym, and to suffer wyth hym
bothe good & euyl, and that
she settynge her whole mind
nowe vpon hym, knoweth
nother father, nor yet anye
of all her kynne. What one
thyng then shall suffice to
knytte theyn in loue, yf ma-
nye thynges canne not do it:
who so wil then obey nature,
humanitie, and wisdom, shall
euery day loue his wife more
and mooze: And the better
he knoweth her, the more he
will truste her, and to open
& disclose hys loue, shall shew
her greater signes & tokens
of beneuolēce, manifestinge
to be borne and nourished
B.iiij, through

The offyce and duetye

through the expience of her
vertue, & through hope to be
cōtinued & kepte, that in time
to come she maye be like her
selfe, and (as Plato writeth)
stryue to overcome her selfe
with vertue. Thou shalt on-
ly loue thy wyfe thus tender-
ly, but frō her, as from a foun-
tayne, & must extende it vnto
her parentes & kinssolke, to
thende that they maye well
know & perceiue, how great-
ly their cosyn doeth ayde and
helpe them, & that she in lyke
maner maye vnderstande
that thy beneuolence & loue
to her is suche, that it redun-
deth amonge her frendes
and parentes, and of thys
thou shalt receyue no lytle
profite at home, And yf we
wyl

**The hus-
bād must
loue hys
wyues
kinssolk.**

Of an husbnde.

will that her kinsmen be loued
for her sake, how much more
ought we the to loue her chil
dren, the whiche yf thou loue
their mother, can not be but
most dearly beloued, & moste
acceptable vnto thee: & she in
like case shall loue thine, yf
thou haue anye: & they seinge this
mutual loue betwene vs, shall
knitte & couple the selues in
good loue & charitie. In ma-
trimony there chaunce many
casualties, as pouertie, infamie,
enprisonmente, banishment,
& sicknesse, the whiche
are comon to all men, and yet
may touche onelye the one of
the, which are married, & not
offende the other: as yf thy fa-
ther in law (of whom thou lo-
kedst to haue had a great inhe-

Bb. v. ritaunce

Chalices

The office and duetie

Titance) had lost all his goods
and was defamed, wherewith
his daughter also were some-
what bespotted, & falsely con-
uicted of some crime, & impri-
soned, or banished the cite, or
fallen into some disease or sic-
kenes. But as concernynge
thys thing, I wil only say, as
nature doeth prescribe & de-
termine it: for god doth com-
Luc. vi maunde vs, to beare such good
woyll and mind vnto other, as
we would & desire they should
beare vnto vs, nor that only
in thys greate coniunction
of soule and bodye, but also
vniuersallie vnto all menne.
Supporte and suffer thou
thy wyues mischaunces, as
we oughte to suffer thyne,
for matrimoniall loue should
haue

Of an husbande.

**haue euerye thyng so mixte
and myngled, that they
shoulde not saye, thys is
myne and thys thynne, but
that all thyng, as profyte
and disprofyte, good and
badde shoulde be common.**

**And yf ye be one and not
two, then canne not she be
sycke and diseased, but that
thou muste nedes be sycke
with her, nor she pooze, and
thou ryche: The whyche
thyng canne not chaunce
amonge frendes, howe
shall it happen then where
is so greate and so faste a
knotte and coniunction both
of mynde and of loue.**

**A sure and a true frende
sayeth Ennius, is in a thyng
yncertayne.**

Her

The office and duetie

Gen. ij.

Her syckenes and afflictions
shall declare howe well thou
dydst loue her when she was
in healtie. And folowynge the
instincte of Nature, and the
commaundemente of God,
thou shouldest iudge her to
be euen one thyng with thy
selfe, and her body consumed
wth sicknes to be thy bodye, as
whē it was most flourishing &
most pleasaunt vnto thine eye,
and thou shouldest serue and
kepe it with no lesse diligence,
then thou kepest thine owne.
And as charitie through mer
cy should grow & increace to
wardes thy selfe & thy chyl
dren, so should loue teach thee
to do towarde thy wyfe, tru
ly louing her as thy selfe, and
as thyne owne proper chyl
dren:

Of an husbände.

When: whether she being diseased
or troubled by fortune,
shalbe vnto thee more derely
beloued, then euer she was
in her moste flozysyng estate
and condicion, women haue
their certaine smal debates &
enuye, and theyr diuers dis-
daynefulnesses and hatredes
the whiche of verye lyght oc-
casions and causes do spryng
and ryle sodenlye, as of suche
whole iudgemētes are weake
and feble, but with suche mat-
ters men of grauitie oughte
not to medle. They haue like-
wyle theyr proper ambition
and pryde bothe in woꝝde and
place, and whether they sit or
goe. But yet the husbände
shal not encrease these thyn-
ges, nor shew hym selfe a mi-
ni-

The office and duetie

hister nor a reuenger of her
complaintes and sorowes, be
cause she was not honoured
nor taken after her wyll and
pleasure, but rather to laugh
at them and contempne the:
callynge moſte diligently vpon
her to ſee to other thinges
of moore importaunce & pro-
fite. For ſuche as doe medle
or trouble them ſelues with
ſuche lyght & foliſhe matters
are moore mete to weare wo-
mens apparell & garmentes, &
to ſpyne, then to weare a
berde, or to be eſtemed or ta-
ken for a man. Make ſuch me
rulers of cities, ſeing they are
ſo vnapte to rule & gouerne
their owne familie, and houſ-
holde. What thinge is there
moore vnmete for a manne
then

Of an husbnde.

then to moue or to trouble
hym selfe wth the lyght appeti-
tes & sonde lustes of women.

What vtilities and profi-
tes the mutuall loue of those
whyche are marryed
doeth brynge.



I can not be
wel rehear-
sed nor told,
how manye
vtilites and
profites this
concorde do-

eth brynge to great thynge
bothe at home & abrode, nor
how many losses & incōmodi-
ties do growe of the Dissentiō
and discorde þ^e is betwene the
good manne and hys wyfe.

The

The office and duetie

The houtholde when theyr
maister and theyr mistres are
at debate can no otherwoyse
be in quiet and at reste, then a
citie whose rulers agre not,
but when it seeth them in con
corde and quietnes, then it re
ioyleth, trustynge that they
wyl be euen so vnto them as
it perceyueth theym to be a
monge the selues, wherin su
rely thei are not deceyved, for
yf y man & his wife do benig
ly & gently support & intreate
one another, they learne not
to disdayne, or for euery light
fault to be angrye with theyr
seruautes, or yet for any hous
hold wordes to be vexed or an
gry with eche other, but to let
a syde al hasty and cruel word
es & correctiō with all other
thyn

Of an husbände,

things that procede of a dis-
daynesfull & a furious minde.
And the seruautes are not
onely mery therfore, but also
they do theyr seruyce þ more
obediently & gladly, shewing
reuerence vnto the maiestye
that procedeth & increaseth of
quietnes and concorde. For
the husband doth defend hys
wyues maiesty with loue and
beneuolence, and the wife her
husbandes with honor & obe-
dience. What shal I neede to
saye þ cōcord causeth thē to be
esteemed wise and honest. And
they muste nedes be good, se-
ynge they haue loued so long
together. For ther can be no
longe amitie or frendshyp but Note
betwene those, that are good,
the whiche doe suffer and de-
Cc. i. uow

The office and dutie

tiour by those thynges, for
the whiche other men leaue &
forsake amitie, and breake of
charitie. For there groweth
of none other thyng so great
reuerēce & maiestie, as of the
opinion and estimation of ano
ther mā's goodnes & wisdom,
the which reuerēce is not on-
ly honoured within the do-
res, but also shyneth and ex-
tendeth it selfe into the citie,
so that he is taken for an ho-
nest man, and bozne to be lo-
uing and gentle, seing that he
loueth so constantly, and for a
wise man, considerynge þ he
so moderatly can handle so di-
ficulte and hard matters, and
worthye to rule a common
wealth, that with such wisdō
and iudgement doth rule his
owne

Of an husbande.

owne house, and that he may
easely consetue and kepe his
citezys in peace and con-
corde, that hath so well
stablyshed the same in his
owne house and familie. And
on the other syde, who thyn-
kest thou wyll beleue, that
thou arte able to be ruler or
to kepe peace, and quietnesse
in the cite, seynge thou canst
not lyue peacesablye in thyn
owne house, where thou arte
not onely a Ruler, but a
Kynge and Lorde of all.

Leontinus Gorgias (the Leon-
whiche was the fyrste that tinus
amonge the Greekes was
commended for his elo-
quence) exhortinge the Gre-
kes wyth manye wordes at
the playes of Olympo vnto
Cc.ij peace

The office and vertue

peace and concord, certayne
men(as it is sayd) cryed out,
saying. Let him first be at con
corde with his wyfe and hys
mayde, and then come to per
suade & counsell vs to peace.
Ther is no man, but wil trust
to obtayne (& that easly) the
amitie and frendship of so no
ble & so gētle a person, whose
benelouence & gentlenes can
not be equinalled wpth all
worldlye ryches. How mag
nificente a thyng is it , to be
taken for good and faythfull
in another mans house, as it
Crates. is wrytten of Crates Thebanus,
vnto whome for his singuler
goodnesse , and loue that he
bare vnto his wife Hypparchia,
was graunted, to entre not
onely into the gate, but into
the

Of an husbände.

the chambers and most secret
places of all the citie, and ther
fore the Grekes called hyu
Thirepanictes, that is a manne
that might entre and go into
other mennes houses. For no
man doeth mistruste or feare
that he wyll defyle any other
mā's bed, that agreeth so well
with hys owne wyfe, & with
so swete and so sure a knot is
fastened vnto her. All the
whole familie do theyr dueti-
es, when the wife doth glad-
lye and wyllinglye helpe her
husbände, and the husbände
his wyfe moued by the onely
loue and concorde that is be-
twene them: for he that is not
moued nor styde with y^e fu-
riousnes and commotions of
the mynd, may easely retayne

Cc. iij. and

The office and duetie

and cause theym to doe theyz
dueties, so that he leaue not
of, noz fayleth not to doe hys
owne duetye. Thus they
maye with diligence gouerne
their goodes and substaunce,
so that neyther of them be a-
lienate & farre from their do-
mesticall & familier cares and
busynesses, and in their fami-
lie do rule & tēper al thinges
with loue. He is far deceyued
that doeth thinke, that feare,
rewarde, or anye other lyke
thinge shal so quicken or pro-
uoke a man to do his duetye,
as charitie and loue shal doe.
Whenne perchaunce wyll not
greatly meruel if theyz owne
chilidzen be swete & mooste ac-
ceptable vnto thē, the whiche
yf they wer but p̄ chylidzen of
one

Of an husbände.

one of them, yet loue myghte
so worke, that they shoulde
be vnto eche other most accep-
table & pleasaunt: how much
more then must the flame ne-
des burne, vnto the whiche
they bothe, as it were putte
torches vnder. But this per-
aduenture shall seeme moore
merueylous (the which vnto
those y haue the knowledg
of naturall thynges is mooste
playne & sure) that y children
of those whiche be married &
loue one another, shalbe meke
peaceable, modeste, amiable,
and apte to all kynde of be-
nignitie and gentlenesse. For
why: the qualities and affec-
tiōs of y father & the mother
(the which do occupie the in-
warde partes of manne) are
Cc.iiij. most

Note.

The office and duties

most commonlye transfused
into the bodie and soules of
their childzen, and of their pa
rentes they learne placabili
tie & mekenes. To lyue thus
at home in tranquillitie & con
corde, is muche lyke the cele
stial and heavenly lyfe: wher
of (as sayeth that wise man in
Homer) greate ioye and chea
refulnesse redoundeth vnto
their frendes, and to their e
nemies greate sorowe & hea
uines: and as the other re
ioyce, these doe lament when
they see or heare that we be
other in hatred or in any dis
corde: for the euill and wyck
ed man doeth desyre that is
euill, & exchueth vertue, as a
most pernicious poyson. But
all that I haue sayd hitherto
(al-

Of an husbande.

(although as ye doe see, they
are of great importaunce) yet
they can not be compared to
thys one thyng, that I wyll
now saye. At home we learne
charitie, the whiche we maye
use and shew towardes other
that beinge in tranquillitie, &
pleased with the suauitie and
sweetnes of mutual and corre-
spondent loue, we maye y^e ease-
lyer geue our selues to religi-
on, to contēplation, to loue, &
to geue reuerence to that om-
nipotēt & diuine nature. And
our heartes being thus tou-
ched wyth matrimonial loue,
and with y^e holy & celestial fier
we shal by litle and lytle, be so
kindled therwith, that it shal
conceyue & bring forth great
flames. And what greater or
Cc. v. more

more excellent gift may be desired or graunted of god vnto mākind, then that we may be made true and faythful louers of that his diuine beautifulnes.

¶ Of those that haue no children.



¶ As to some the lord now and then geueth no childre, or els he taketh them agayne, when he hath geuen them; & that by his secreete & incomprehensible iudgement yea with a fatherly indulgēce and pitie: for he seeth it to be for our profite, & it shuld be so, lest & we shoulde referre all thinges to fortune & naturall causes, the whiche thinge no wise man, nor no christen man shuld

Of an husbnde.

Shuld do. And let vs take it for
no smal benefit ꝑ we haue not
proued of ꝑ swete gal, for after
that we haue swallowed it, we
shall saye, ꝑ there is put vnto
one drop of hony, sixe hūdzred
dropes of gall: And he did e-
uē reasonably rekē it among ꝑ
felicities of man, to liue wout
childzē. And August through
his Doughter & his wyce was
cōstrayned to rehearce euē w
aloud voyce these wordes of
Homere. Wold god I had ne-
uer bene married, for then I
shuld haue had no childzen. I
wil let passe Cicero cōplaynt
to Atticus. Nor I wil not dis-
pute here of ꝑ priuatiō of chil-
dzē, but only monish & exhort
those ꝑ be married, ꝑ they (be-
cause the frute of chylzen
is

The office and durtie

is so vncertayn, & that oftentimes they do bring vnto their parentes more calamitie then profite or pleasure) seke not to haue children by anye flagitiousnes, þe is, with one certayn euil, one vncertayn calamity. Be not sharpe nor bitter to your baren wiues, for þe chaunseth very often without anye faulte other of þe one or of the other, or of the bothe. And ye shal vnderstand & know þe wyse desyreth moore to haue childre, then þe husband, as the wal that is falling, desireth to haue mores to vphold it w^{al}. Anne þe wyfe of Helcana þe Ephraite was baren, & howe did her husband cōfort her. Am not I qd he better to thee then tēne childre? It was very meete & cōuenient

i. Re. i.

Of an husbande.

conuenient þ Samuel þ prophete
shoulde be gotten of a man. If
god do send the childre, recey-
ue the as þ gift of god ioyful-
lye, & instruct the wel, þ they
goodnes & honestie may pro-
fite the selues & the to, not on-
ly for thy solace & good name;
but also to augment the meri-
tes of this life, by þ which the
immortal reboard of the eter-
nal life is obtayned & gotten.

The me-
rites of
this life.

Other that is in age.



After þ an honest & a
wel nourtured wo-
man waxeth old, we
must do as men vse
to do to al faithfull & diligent
seruautes, we loose & vnbind
our old horse and oxe, & suffer
them to wander and to feede
wher they wil the selues, and
put

The office and duetie

put them to lesse labour: we
make our bondemen free, and
we assigne to olde souldiers
certain possessions and feldeg
to lyue vpon, we make oure
free minister and seruaunt, af
ter that he hath well & fayth
full ye serued vs, equall as it
were vnto vs, and call him to
our affinity. How much more
oughtest thou then honorifi
cently to intreate thy wyfe be
ing aged and olde, the whiche
is no brute beast, no bōd mayd
nor of no worse cōdition then
thou thy selfe, nor thy hyred
seruant, but equall with thee,
and assygned by **GOD** to be
thy fellowe, and wyth suche
loue coupled vnto thee, as far
passeth and exceedeth all o
ther. And reason it is, that we
whiche

Of an husbando.

whiche hath bene so long obedient and subiecte to her husband, be now even like and equal with him, for now those agitations & troubles of the mynd (the whiche by the maiestie, and as it were by the kingedome of the husbando should be refrayned) are now through vse and time pacified and cooled, so that now it shal not nede that he rule his wife or studie to obserue and re-
tayne hys maiestie any moze: for it canne not now dimynyshe, seynge that all suche thynges, as required a iuste and a moderate impyre and rule, are dyspached and taken awaye.

And therfore **GOD** commaunded Abzaam to obeye
his

Ge. xxi

The office and duetie

his olde Sara, not as to hys
wife & flesh, but as some what
elevated vnto þ nature of mā
and condition and qualitie of
the spirite. Noz from hence
forth she must not be handled
noz intreated like a yong wo-
man, in asmuch as she is feble
& her bodely heate swaged &
couled. And her trauayle and
paynes by the ayde & helpe of
seruautes must now be ligh-
tened, for þ infirmities of her
minde þ blinded so her iudge-
mēt, þ she could not perceyue
the trueth, are now healed &
her self made better, moze cir-
cūspect, & wiser then she was
befoze. Begynne nowe the-
foze to make her equal w th
selfe, & counsel w her about thy
matters whether they bee
great

great or smal, for so shal she re-
 ceive þ frute & reward of her
 obedience, to be a mistres, the
 whiche was so longe thy ser-
 uant. For she shal not be now
 intollerable or insolente, nor
 stately mistres, that so longe a
 tyme before hath learned to
 be obedient. Thus by lytle &
 lytle ye shal learne to discerne
 the sexes, & begynne to pre-
 pare you unto þ celestial life,
 in the whiche there is no sece
 as touchinge carnall ble. for
 ther (as sayth þ sonne of god)
 they nother marrie, nor are
 married, but live as þ angels
 of God, pure & incorruptible
 spirites, amonge þ whiche no
 man is boine, nor no mā peri-
 sheth, so that there nedeth no
 reparation of man kynde by

Math.
xxij.

The office and dutye

generatio. This loue not fa-
kened in caduke and mortall
thynges, but in the soule, shall
follow her being dead, for albe
th she be departed, buried and
lamented, yet neuerthelesse
that she shall liue, & the remem-
brance of such a woman shall
be pleasaunt vnto her husband:
wherefore his children shall be
the deerer vnto him, inasmuch
as they be his, & begotten and
borne of suche a woman, & he
shall pitie the more, se-
inge that they be depriued of
the frute of suche a mother
and take her children by ano-
ther husband in steede & place
of hys owne as borne of her,
the which with hym was one
thyng, bothe by the sacramēt
of matrimony, and by the na-
ture

The re-
membrance
of a wife.

ture of loue. Also thou shalt
cause the memorie and remem-
brance of her, which is now
dead, to be no lesse profitable
unto her herselfe, then it
was the beinge yet aliue, for
not withstandinge she had
passed and dead, yet a knot
of loue, the which coupled her
liued to be as thine alone,
is not extinguished; and the
communion of bloud and
chance of the world is a more
fetter & manifeste bande
to couple men together in af-
finitie, then is the band of her
vngouerned love. If thou
be before her, leave such
a testimonie unto her, and
all other, not onely of thy
beneuolence but also of thy
iudgement to her hardes, ge-

34 210 52
200 500 1000

The offyce and dutye

Note ye
husbandes,

uppraise her fulthe thanks for
her fidelitye & conforme to the
wordes, that al other may be
desirous what manner of wife
the was, and that she herselfe
maye perceyue that her toyl
and moynes were well reward-
ed, and bringe yet alwaye
maye enjoye the fruites of
her honesty and goodnesse,
the whyche is a verye blessed
life we maye receyve and thus
forge great thankes to
our Lord and Saviour, it shall
be thy pleasure, thy gentleness
and love shall drawe unto her
feeling that thou shalt verye day
admir her and goodnesse
be nowe taken full her, and
that thou shalt be careful and to
be halfe dedicated of thee
her onely comfort and helpe
to

Dr. J. B. Hume

[illegible]

51

þu, tíj. ought

In any of these two thinges, I
had rather þ̃ shouldeste leaue
her excedding riche then þ̃ she
shuld lacke any thing pertay-
ning to her liuing, for there is
a moore daunger in pouertie,
then in welthe or riches. And
forasmuch as by death he go-
eth to a better place, lette him
not care for suche thinges as
he leaueth here, but comit the
vnto suche, as presentlye shall
haue the vse of the, nor desire
þ̃ his wife shuld so remember
him to continue his widowe still
to her great incomodity, & the
perill of pitie. Let him ther-
fore leaue her free, and in her
owne hande & iudgemente of
her frendes, to do that she shal
thinke most couenient for her
honestie, & the quietnes of her
owne will & mind.

A fonde
quest of
many hus-
bandes.